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Chief Minister Shri J. B. Patnaik conferring the Utkal Seva Samman on renowned Gandhian leader and social worker Smt. Malati Choudhury at Angul Ashram on 2-10-1995.



Chief Minister Shri J. B. Patnaik addressing at the Congress Bhavan, Bhubaneswar in a special meeting felicitating Dr. Krupasindhu Bhoi as Union Minister of State for Human Resources Development.

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GANDHIJI
IN
ORISSA



Role of Gopabandhu Das in the Utkal Union Movement

Dr. (Mrs.) Bina Sarma

The territorial disintegration of Orissa which had started during the medieval period continued still further under the British rule. Under the British system of administration, Orissa was vivisected and placed under various administrative jurisdictions. At that time Ganjam and other Oriya speaking areas south of Chilka lake remained tagged to the Madras Presidency. Midnapore to Bengal. Singhbhum, Saraikella and Kharsuan to Chota Nagpur subdivision and Sambalpur, Chattisgarh states in the west to the Central Provinces. Orissa division thus remained confined only to the three districts of Cuttack, Puri and Balasore.



Under that situation the Oriyas faced a number of problems in all spheres of life in every province where they survived only in insignificant minorities. Added to that they also faced the risk of total extinction of their mother tongue. Therefore the Oriyas realised that they must remain united under one administration in order to save their language and culture from extinction.

The Utkal Union Movement was the struggle of the Oriya people for the creation of a homogenous linguistic province by the unification of all the vivisected or dismembered Oriya-speaking tracts of Utkal or Orissa. This movement started from the last quarter of the 19th century and continued till the new province was created on 1st April 1936.

In the history of modern Orissa the name of Madhusudan Das is largely associated with the Utkal Union Movement and that of Gopabandhu Das with the Indian national movement. There is no denying that Madhusudan Das was the

unchallenged leader of the Oriya movement. However the contributions of Gopabandhu Das to the struggle of the Oriya people for a separate province also can never be minimised. He was closely associated with the Utkal Union Movement from the beginning and worked wholeheartedly for it.

Gopabandhu Das started his political career by attending the very first session of the Utkal Union Sammilani held in 1903 as a student delegate. As the title of the Sammilani itself indicates, it was founded mainly for amalgamating the scattered Oriya-speaking tracts with Orissa division. Therefore Gopabandhu throughout his career associated himself with the Sammilani work.

Soon after the first session of the Utkal union conference was held. Gopabandhu and some of his enthusiastic friends established the Utkal Young Men's Association in July 1904. This Association held its meetings annually and decided to open its branches in the Oriya-speaking tracts of the outlying provinces to organise Oriyas for their amalgamation. In fact from this time onwards his long and faithful association with the Utkal Union Sammilani began. Thereafter he boldly publicised his views in speeches and writings.

From 1903 to 1920 the Utkal Union Sammilani held 16 annual sessions. It discussed many socio-cultural and political problems of the province and adopted resolutions pertaining to them. Gopabandhu played an important role in the proceedings of the various sessions of the Sammilani. He was always in close touch with the stalwart leaders of the Sammilani like Madhusudan Das, Maharaja Shri Ram Chandra Bhanja Deo and others. Moreover he made his Satyavadi school a feeder of the Sammilani and used to send teachers and students of the school as delegates and volunteers respectively.

In the 12th session of the Sammilani held at Balasore in 1916 a seven member committee called the Utkal Union Committee was formed to carry on the executive work of the conference regarding the union of the Oriya speaking tracts. Gopabandhu Das as one of the members of the committee prepared an address with a memorandum of arguments in favour of the union of all Oriya-speaking tracts under one administration and a map of the outlying tracts. That was submitted to Mr. E. S. Montague, the

Secretary of State for India and Lord Chelmsford, the Viceroy.

In the 13th session of the conference held at Cuttack in 1918 he delivered a speech supporting the cause of amalgamation. His fiery speech in that session stirred the audience when he sharply criticised the Government and asserted "Many in India wait for the proposed reforms. Let us see if the Government reforms or deforms. If there is no amalgamation of Oriya-speaking areas, whatever else may happen, I say on my behalf I shall have no more contact with the Government for the rest of my life". This speech in fact reveals his loyalty to the Oriya cause.

In the 14th session of the Utkal Union Conference held in 1919 Gopabandhu Das was the President. In that session again he placed a constructive programme for the unification of all vivisected Oriya territories and passed some resolutions relating to that and also for adopting Oriya as the court language in the outlying tracts. He felt, firm efforts should be made to see that Oriya language did not die in the outlying tracts. He remarked "unfortunately in the districts of Ganjam and Midnapur there are great impediments to the introduction of regional language. The people of Viziagpatam district in Madras are compelled to learn Telugu and the Oriyas of Singhbhum and Raipur are forced to learn Hindi. There is no trace of Oriya language in the courts and offices. If the situation is not changed the Oriyas cannot have a national system of education and there cannot be any spontaneous development of Oriya mind, please remember destruction of Oriya language will mean destruction of Oriya nationalism". Further he said "The Oriyas have been making repeated appeals for the development of their language and the amalgamation of the Oriya-speaking areas, but

the Government has not paid any attention to their appeals. They must know this demand is legitimate and is necessary to maintain their individuality".

From 1920 onwards though he remained actively involved in Congress work, yet never for a moment he gave up his love and concern for the Oriya people. He always made the best use of his good offices in solving the problems of Orissa. In 1916 he was elected to the Bihar Orissa Legislative Council. During his tenure of office he tried his best to impress upon the Government the real needs and problems of the unhappy Oriya people.

On the whole, Gopabandhu Das gave a fresh fillip to the separate Oriya movement by mobilising public opinion more effectively. Because of the activities of Gopabandhu Das and his group of Satyavadi workers the agitation became very popular, wide and intensive. Meetings were organised in every place in every village and particularly in all outlying areas. People even from the lowest strata of the society were accepted to the fold. The untiring efforts of Gopabandhu Das partially bore fruit, when in the Nagpur Session of the Indian National Congress, the Congress leaders accepted the formation of linguistic provinces as the Congress programme of reorganisation and a resolution to that effect was passed. Though Gopabandhu Das did not live long to see the unification of Orissa, as he died in 1928, yet he had seen as if in a vision the glorious picture of Orissa, her separate identity, and her special role in the Indian freedom struggle.

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Durga Puja : A Bird's Eyeview

Prof. Sanjaya Mahapatra

One of the most important festivals of India is Durga Puja, which is celebrated in the autumn during the month of *Aswin*. The festival takes place over a period of nine days and is often called the Navaratra festival. From Kashmir in the north to Kanyakumari in the south, from Assam in the east to Punjab in the west, the entire land zealously celebrates this festival irrespective of caste, creed, the entire Hindu populace takes to it religiously. The Saktas, the Saivas, the Vaishnavas, the Souras, the Ganapatyas, the Koumaras — all have their various modes of worship on this great occasion. Paying homage to sakti—the cosmic force is the purpose common to all. This adoration is termed differently in different provinces. The Divine Power is addressed as Amba in Kashmir and Bhavani in Rajastan. While Gujarat calls her Kalyani, Mithila invokes her as Uma, Meenakshi, Kamalakshi, Chamundi, Sarasvati, Durga, Bhagavati—are the other common nomenclatures attributed to the cosmic mother. No other festival in this holy land is as universal as the Sakti puja. The country awakens to revere the Eternal source of Existence. The occasion rouses a new enthusiasm in the minds of one and all. The differences between the rich and the poor, the high and the low, get lost in the surge of devotion.

An eleventh or twelfth century Jain text, the *Yasatilaka* of Somadeva, mentions the worship of Aparajita, who is also called Ambika. She is said to give victory in war and to be present in the king's weapons. "The text also says that she is worshipped on Mahanavami, which is the last day of Durga Puja. Some Puranas, furthermore, say that *nirajan*, the worship of weapons, is held on Mahanavami. In the Prakrit drama *Gaudavaho*, King Yasovarman undertook a military campaign in the autumn. Shortly after beginning his march he reached the Vindhya Mountains and there undertook the worship of the Goddess Vindhyavasini, an epithet of Durga.

The worship of Durga also came to be associated with the military success of both the Pandav brothers in the *Mahabharata* and Rama in

the *Ramayana*. Although her worship by the heroes was not part of either epic tradition initially a tradition has developed that insists that the worship of Durga was necessary to the success of the heroes in both epics. Durga is worshipped twice in the *Mahabharata*; in Virata Parva by Yudhisthira and in Bhishma Parva by Arjuna. In the latter case the occasion of Durga's praise is clear. The setting is just before the great battle that is the high point of the entire epic. The Goddess appears to Arjuna and promises him victory, after which the text says that anyone who hears or recites the hymn will be victorious in battle.

The association of Durga with Rama's success in battle over Ravana in the *Ramayana* tradition although not part of Valmiki's *Ramayana*, has become a well-known part of the Rama story throughout India. In the *Kalika Purana* we also find a reference to Durga.

In the *Devi-Bhagabata-purana* Rama is despondent at the problems of reaching Lanka, defeating Ravana, and getting back his beloved Sita. The sage Narada, however, advises him to call on Durga for help. Rama asks how she should be worshipped, and Narada instructs him concerning the performance of Durga Puja or Navaratra. The festival, which Narada assured Rama will result in military success, is said to have been performed in previous ages by Indra for killing Vrtra, by Siva for killing the demons of the three cities, and by Vishnu for killing Madhu and Kaitabha (3.30.25-26). Rama duly performs Durga's worship, and she appears to him mounted on her lion. She asks what he wishes, and when he requests victory over Ravana she promises him success (3.30). The traditions of Rama's inaugurating Durga Puja for the purpose of defeating Ravana is also found in the *Brhaddharma purana* (1.21-22) and the Bengali version of the *Ramayana* by Krttivasa (fifteenth century) Bengali villagers tell of a tradition in which it was customary to worship Durga during the spring. Rama, however needed the goddess's help in the autumn when he was about to invade Lanka. So it was that he worshipped her in the month of *Asvin* and inaugurated autumnal worship, which has become her most popular festival.

Durga's association with military prowess and her worship for military success undoubtedly led to her being associated with the military success of both sets of epic heroes sometime in the medieval

period. Her association with these great heroes in turn probably tended to further promote her worship by kings for success and prosperity.

Durga's association with military might is probably a part of the tradition, most evident in recent centuries, in which goddesses give swords to certain rulers and in which swords are named for goddesses. In the *Devi-purana* it is said that the goddess may be worshipped in the form of a sword (98). Sivaji, the seventeenth century Marathi military leader, is said to have received his sword from his family deity, the goddess Bhavani.

The autumnal worship of Durga, in which she is shown in full military array slaying the demon Mahisa in order to restore order to the cosmos,

thus seems to have been part of a widespread cult that centred around obtaining military success. The central festival of this cult took place on Dasara day, immediately following the Navaratra festival, and included the worship of weapons by rulers and soldiers. The worship of a goddess for military success, though not always a part of the Dasara festival, was associated with the festivals. Indeed the two festivals, Navaratra and Dasara, probably were often understood to be one continuous festival in which the worship of Durga and the hope of military success were inseparably linked.

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A view of earthen image of Mahisasuramardini Durga elaborately displayed in the Silver City at Cuttack.

Women Population, Literacy and Employment in Orissa

B. K. Tripathy

The process of improving the status of women in Orissa is yet to gain momentum because of poverty and backwardness of the State. It has not become possible for the women to take advantage of all constitutional privileges and statutory rights given to them due to their illiteracy, social structure and economic dependancy. A planned approach to provide special thrust for their welfare has been adopted during different plan periods beginning from the 6th plan period.

The share of women in total employment at the National level has more or less remained constant at 28% over the decade 1978-88. The employment of women is more predominantly rural than men, besides, work in the unorganised sector is more predominant mode of employment of women than men at National level. In the organised sector, employment of women has grown faster than men, their share has increased from 12% to 14% during the period 1979-89. The share of women in overall employment has increased mostly in sectors offering only low paid, insecure and unstable employment. There has not been much change in the shift in the structure of employment from agriculture to non-agriculture employment among women. But there has been increase in the stability of employment for women, in terms of the proportion of regular wage/salary earners among those employed but in case of men it has declined. The share of women in educated employment has risen from 8% to 10% during 1978-88.

Still incidence of unemployment among women is higher than men and it is estimated at 9.19%, 9.92% and 7.61% according to UPS/CWP and CDS concepts adopted by NSSO respectively. Under-employment is of much higher proportion among women. The incidence of unemployment among the educated women is much higher i.e. 27% for women and 10% for men. Considering all these factors presented above, an attempt has been made here to compare the position of Orissa with that of the Country and also to bring out strategies

for solving the problem of unemployment among women at large. Besides, in the above context, it is necessary to examine the level of unemployment, rate of unemployment and under-employment as well as the jobs more appreciated by women in Orissa.

In this paper an attempt is made to focus on women employment, their level of education, participation in the labour force in comparison with their counterpart. Besides, in the State administration and among the public there is a great desire to know the position of women with regard to employment and unemployment and bring out measures for its solution.

Section-I

Composition of Women Work Force and Women Literacy

Study of the growth of population over the last four decades alongwith the sex composition and women literacy rates of the State shows that the male, female population were nearly equal or females were little more in number during 1961 census i.e. out of the total population of 175.49 lakh, 82.82 lakh were females and 81.57 lakh were males. the number of female population has declined during 1961-1991 census. Though proper reason has not been attributed, but it seems, due to improper facilities provided to the women in the State including their security in the society, lack of proper nutrition as well as non-provision of proper health and sanitation facilities are responsible for the decline in number of females per thousand population.

Study of the rate of growth of population over different census periods indicate that in rural areas the growth of male population was 23.11 per cent in 1971, 15.88 per cent in 1981 and 18.55 per cent in 1991 census, where as in case of women population it showed a growth rate of 62.87% in 1971, 67.3% in 1981 and 35.62% in 1991 census, while for women in urban areas it was 70.36% in 1971, 69.44% in 1981 and 36.84% in 1991, census. This gives a picture that the rate of growth of women population is more in urban areas than rural areas over the census periods.

The concept of literacy has been changing from time to time in India. As per 1971 census a literate person is one who can both read and write with understanding in any language but he or she

may not have any formal education nor success in any minimum educational standard. We have attempted here to know the literates among women in comparison with men so that while planning for their employment in future it may become easier to prepare perspective plans for full utilisation of educated women. I have analysed the census data on literacy among women and it is observed that during 1961 census there were 7.59 lakh literate men in Orissa which has increased to 44.97 lakh in 1991 census. This is a clear indication of spread of education among women in the State. Study of the rate of literacy as per census data reveals that in case of male, the literacy has grown slowly than women i.e. in case of men it has increased from 34.7% in 1961 to 52.4% in 1991 census whereas in case of women it has increased from 8.6% in 1961 to 28.8% in 1991, hence there is ample scope to accelerate the pace of educational development among women. This further indicates that lot of women are becoming educated, hence more employment facilities are required for them for which employment scopes are required to be built up for them in increasing rate during Eighth Plan and subsequent plan periods.

Section II

Women Workforce Participation Rate—Men Vrs. Women

The term workforce has been defined differently from census to census and presentation of data has been made accordingly in the census compilation. The definition of 1951 and 1961 census were comparable to some extent but it was not so in case of 1971, 1981 and 1991 census.

In the 1971 census female workers were 7.43 lakh which was 6.81% of the total population of the females, in 1981 census out of total female population of 130.60 lakh, female workers were 13.97 lakh which constitutes around 10.70%. Similarly in 1991 census out of 155.95 lakh female population 31.00 lakh were workers which is 19.88% of the total female population. This gives a clear picture that in the rural as well as in the urban areas of Orissa male participation in workforce is more than women. During 1971 census the participation of women is much less as only main workers participation has been taken into account during the Census period.

I had the opportunity of getting some data of all India participation rates of both male and female

work-force. the data reveals that the participation rate of women in rural areas of Orissa is less than all India average during 1971 and 1981 census, but in case of males, the participation rate is more in case of Orissa in comparison with all India level. In case of urban participation rates of women, Orissa is slightly better in comparison with all India participation. This brings further scope for promoting more participation of women in rural workforce of Orissa.

I also intend to compare the participation rates of S. C. and S. T. workers, both male and female, among themselves as well as with the general participation rates. Data for 1991 census has been collected. From this it is revealed that S. C. women have lesser participation than their S. T. counterparts both in rural and urban work-force. However, both S. C. and S. T. women participation rates are higher than the general participation rates of the State during 1991 census i.e. when general participation is nearly 11%. S. C. participation is 24.64% for rural, 13.25% for urban and S. T. participation rate is 40.90% in rural areas and 18.82% in urban areas.

Section-III

Women Work-force in 1991 Census and their Sectoral Distribution

According to 1991 census the total women population of Orissa was 155.95 lakh which is 49.26% of the total population. The women work-force constitutes only 19.9%. The low rate of women participation in the work-force may be due to social factors. When the female main workers constitutes 18.18% of the total work-force of the state, the total female marginal workers constitute 13.06% of the total main workers. The organised sector provides employment to 80.90% of the total female workers. The household industry absorbed about 5.22% and other sectors provide employment to about 13.88% of the total female main workers, while the rural work-force constitutes nearly 22.62%, the urban work-force constitutes only 8.10% of the female population. This may also be due to social factor, for which most of female population are not allowed to work outside home.

Women in Agriculture

I had the opportunity of getting some data on women in agricultural sector of the State as per

1991 Census. It indicates that cultivators and agricultural labourers constitute 80.90% of the total female main workers out of this about 55.10% are engaged as agricultural labourers and 25.80% as cultivators. Women in Orissa in the tribal and rural areas actively take part in cultivation works except ploughing. Women workers are also discriminated in wage rate, even in operation which are women predominant. This needs further study. However, in Orissa more women are found in agricultural sector because they are less educated, and poor which prevent them to shift to organised sector due to lack of education and adequate skill.

Women Workers in House-hold Industries

Data from Government sources indicate that women belonging to the traditional, occupational groups like weaver, blacksmith, potter, basket maker, goldsmith etc., work in their traditional cottage industries to supplement their family income and constitute nearly 5.2% of the female workers. Better education, skill development by vocational training may increase their participation and ability and equip them for higher wages and enable them to take up self-employment.

Section-IV

Women in Regular Employment

I want to focus the participation of women in regular jobs. Women engaged in factory works, teacher, doctor, nurse, clerk and small business constitute very low percentage. According to 1991 census nearly 13.89% of female main workers are engaged in regular employment which leaves a large scope for the women to increase their participation in these fields i.e. in the field of primary and pre-school education levels. Besides a good number of women also work as ancillary health workers in Orissa and their number over years have increased. This clearly shows that these two fields are quite prominent in providing employment to women in the State.

From the study it is revealed that more and more women are now offering themselves in the employment market in the urban and rural areas due to spread of education among women and also for their ambition to the employed and for the reason of their employability. Government have also taken some specific policy decisions during the Seventh Plan period for recruitment of women.

Nearly 10% of the beneficiaries under self employment programme for educated unemployed youth has been earmarked for women. Besides in recruitment of primary school teachers, ladies are now being given preference. It is necessary to make serious efforts in achieving nearly 15% participation rate in urban areas for bringing women at par with men and categories of jobs have to be identified for them. Some categories of jobs which are more suited to women at present are :

- (i) School Teachers
- (ii) Telephone Operators
- (iii) Data Entry Operators
- (iv) House keeping etc. in hotels
- (v) Receptionists
- (vi) Watch Assembly and repair jobs
- (vii) Tourist guides
- (viii) Electronic goods manufacturing and repairing units etc.

Besides the above some more can be added basing on the suitability of training and availability and requirement of skills. Hence, efforts are needed during the Eighth Plan to continuously review the emerging areas where jobs could be handed by women and legal, financial as well as administrative support should be extended to persuade the employers to recruit more number of women on preferential basis. Besides specialised training programmes for skill development of women are to be organised by Government, Voluntary organisation, Women Development Corporation etc. to make women more suitable for jobs and become employable.

Sex-wise job-seekers in Orissa

Job seekers data have been collected from Employment Exchanges in the State, indicates that during the year 1988-1991 the women job seekers were nearly 9.31% of the total job seekers which has increased to 12.70% in 1991. Due to the above factors the problem of educated women need special attention as incidence of unemployment among them is higher and their access to employment and training is conditioned by social circumstances and family attitude. When women literacy has increased over the years, it has been equally reflected in the number of job-seekers registered in Employment Exchanges. Hence more emphasis need to be given in providing employment to women over the years. If the Government can not provide employment in organised sector to them, steps need be taken to

facilitate their access to non-traditional activities through diversification of training programme for women.

Section-V

Conclusion

To sum up the main points, the proportion of women population in the total population of the state had steadily declined. This may ultimately reduce the size of the female working force.

Differences in the concepts and definitions of the working force, adopted from census to census make it difficult to compare the employment between 1951—1971 census.

Proportion of women working force in the rural areas of the State has increased progressively. The literacy among women in Orissa has gradually increasing from 1961 census till 1991 census.

The S. C. and S. T. women participation rates in working force is more in rural areas than in urban areas as per 1991 census. Further their participation is more than the State average.

Within the organised sectors, proportionately more women were employed in State Government offices followed by public sectors and private sectors. The contribution of Central Sectors in providing employment to the women in the State was the least.

In poor state like Orissa the employment of women has steadily increased from 7.9% in 1988 to 9.3% in 1992 in the organised sector.

The percentage of job seekers among women is gradually growing in an increasing trend, which needs careful consideration and also invites policy decision. The cases of educated women need

special attentions. Incidence of unemployment among them is much higher and their access to employment and training is conditioned by social circumstances and attitude of the family members.

From the above points, I would like to draw certain general policy conclusions.

(i) The reason of gradual decrease in the women population be deeply studied by Health and Family Welfare Department and appropriate remedial measures indicated for it.

(ii) Steps are necessary to be taken to increase the level of literacy among women for which State Education Department should take definite steps.

(iii) The Central Government offices as well as Central Sector undertakings should be impressed upon to provide more jobs to women in these organisations.

(iv) Finally as the education among women is gradually increasing and more women job seekers are joining in the labour-force, it is highly essential that Government should try to provide some jobs for these women, in self employment ventures, and in non-agricultural sectors. Besides, training and skill formation as well as skill development is necessary which will provide avenues for absorbing at least some surplus work-force. Some jobs which are more suitable for women be picked up as described earlier and reserved for women work-force so that the women participation reaches at least 15% instead of 8.1% at present.

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Tantric Buddhism : An Obscure Aspect of the Cultural Heritage of Orissa

Dr. Surendra Kumar Moharana

Tantric Buddhism, the last phase of Buddhism, flourished in Eastern India from about seventh century A.D. Tantric Buddhism is the combined form of Vajrayana, Sahajayana and Kalachakrayana and evolves a deep esoteric practice.

Buddha, to make his religion popular, relaxed many restrictions which were in vogue in Hinduism such as caste-system, four orders of life etc. Buddhism threw open the doors of organised religious life to all irrespective of caste and creed subject to the condition that one who entered into the *Sangha* should follow certain prescribed virtues. The liberal views of Buddha in accepting disciples became very popular. But the rules of morality imposed by him for his disciples, especially for the *Bhiksus* were very strict and any violation of them was seriously dealt with. Many of the monks, however, failed to observe the strict principles as they were not disciplined and matured enough and had no adequate prior-preparations when they were taken into the monastic life. They objected to such strict monastic injunctions and were driven out of the Order (*Sangha*) and others who remained silent revolted secretly against the rules of discipline and their number increased gradually. There arose secret conclaves of them suggesting relaxation. Hence it was natural that there arose disputes among the disciples who were very vigilant in obeying the rules and those who revolted against them. It is a well known fact that dispute among the monks existed at the early date, even during the life time of lord Buddha and disputes and wranglings on doctrinal question arose among his nearest disciples. The disputes at times took such a form that Buddha had to leave the assembly and live for some time alone until the monks calmed down and regretted for their misconduct.

After three months of the *Mahaparinirvana* of Buddha the first important Council of the *Sangha*

or Order was convened at Rajgriha to settle, if possible, the contents of the *Tripitaka*. But it was decided in the Council to preserve the purity of the Lord. After a century, the Second Council was held at Vaisali for settling certain religious disputes among the monks. A major section of the monks demanded for relaxation of only 10 *Vinaya*-rules out of 273, which they felt minor and unimportant. But their demand was overlooked. Finding no alternative, the dissenters seceded and convened another Great Council (*Mahasangha*) and supported the case of relaxing those ten points. They were now called the Mahasanghikas (members of the Great Assembly). The Orthodox, Elders were known as *Sthaviras* and their school came to be known as *Sthaviravada*. The Mahasanghikas may be regarded as the harbingers of Mahayanism.

In course of time, controversy between the orthodox Elders and the radicalist Mahasanghikas began to be more and more uncompromising and finally resulted in the growth of two separate schools within the province of Buddhism itself, the canonical tenets of the elders being styled as Hinayana and those of dissenters as Mahayana. In subsequent time other ideas appeared in the horizon and new literature of Mahayana called *Prajnaparamita* sprang up. The *Astahasrika Prajnaparamita* is considered as the earliest work of *Prajnaparamita* literature. On the basis of evidences yielded by some old texts and their Chinese translations, scholars are disposed to express that the *Astahasrika Prajnaparamita* was composed in Orissa and thus Orissa was the birth place of Mahayana.

The Hinayanists continued to tread the path of Buddha strictly and did not emphasize any sort of mysticism. The Mahayanists, however, to attract more and more people to their fold, yielded to popular religious elements of heterogeneous nature and thus there developed a new school styled as Tantrayana or Tantric Buddhism.

Miraculous and super natural elements are met with in all ancient religions and Buddhism is not an exception to it. But these elements are quite irrelevant to the main teachings of Buddhism, because of the fact that Buddhism is not a miraculous religion in the sense that none of its essential doctrines depends upon miracles.

Some scholars hold that the old Buddhism as preserved in the Pali canon and in the Sanskrit

Hinayana-literature has number of features which are not specifically Buddhist and are more or less tantric. In the Buddhist literature there are many descriptions of miraculous events in connection with the life and death of Buddha. Some scholars are of the view that Buddha was a believer in magic and incorporated magical practices in his own religion to attract more adherents, while some other deny this view and sketch Buddha as a teacher looking magic and superstition scornfully. To substantiate their own views scholars of both the groups cite examples from old Buddhist literature composed at different years in subsequent centuries after passing away of Buddha, in which the views of the writers are recorded to show the greatness of their teacher. Moreover in all early religions a copious use made of miracles are found in order to impress the people with the greatness of a particular religious doctrine.

As discussed above, for the less-advanced followers of Buddhism, who were not able to follow the original aphorism of Buddhism, it was felt to abridge *Sutras* into *Dharanis* which were elements of mantra and used for averting evil and invoking good luck. In later Mahayana literature the use of these *Dharanis* and other similar devices became more frequent, as a result of which the composite system of the religion changed the colour and tone of the later Mahayana to the extent of evolving Tantric Buddhism. Thus Tantric Buddhism grew within the province of Mahayana or in other words Mahayana was the introductory stage of Tantric Buddhism and the later phase of Mahayana witnessed the full-fledged development of Tantric Buddhism. Incidentally Tantric Buddhism incorporated within it the sexo-yogic practices, the six kinds of esoteric rituals technically referred to *Adhichara*. The five accessories known as *Pancha-ma-kara* etc. The sexo-yogic practices came to be regarded as the most important esoteric practices for the attainment of the final state of Supreme Bliss, all other practices being held as preparatory accessories.

Tantric Buddhism is generally divided into three schools—Vajrayana, Sahajayana and Kalachakrayana. *Siddha* Indrabhuti of the 8th century A.D. of Uddiyana was the propounder of Vajrayana, while his gifted sister Laksminkara was the propounder of Sahajayana. Uddiyana is identified with Orissa by several scholars.

Kalachakrayana was also a product of Orissa and Pitopada was its propounder. He also belonged to Orissa. All these new schools thus owe their origin to Orissa and it is from Orissa, they travelled through the length and breadth of the country and even abroad.

That Tantric Buddhism was a product of Orissa, is not difficult to substantiate. Both the Hindu and the Buddhist Tantric texts mention four Tantric *Pithas* (seats) Kamaksa, Sirihatta, Purnagiri and Udyana. Uddiyana or Oddiyana is suggested as the site where Tantric Buddhism took its birth. Scholars are divided among themselves as to the location of Uddiyana. Some suggest the location of Uddiyana in Swat Valley of Kabul, some in Orissa, some in Bengal and some in Assam. Dr. N. N. Sahu is one among those scholars, who identifies Uddiyana with the ancient Orissa. In his monumental work *Buddhism in Orissa*, he has pointed out the mistakes of the scholars identifying Uddiyana with a place other than Orissa and adducing strong arguments from traditional, historical, literary and epigraphical sources has proved that Orissa was Uddiyana, the most important tantric *pitha*. His arguments have been accepted by scholars till to-day without challenge.

Purnagiri, the other tantric *pitha* has been identified by some scholars with modern Poona which is very doubtful. In one of the inscriptions in the temple of Simachalam, the name of Purnakoti occurs. This Purnakoti refers to Shri Kurma in the Srikakulam district of Andhra Pradesh, which was previously in Kalinga under the imperial Gangas of Orissa. Hence Purnagiri in the name of Purnakoti was in the then Kalinga. It is interesting to note that in two chapters on *Pithatattvanyasa* in the *Tantrasara*, these four pithas have been referred to and in each case *Purnagiri pitha* is mentioned as Uddisanathatmake, thereby implying the close association of this place with Jagannatha of Orissa. From this, it seems that Purnagiri was a place nearer Puri. It is learnt that Purnagiri was situated in Kuruman, where there was the temple of Purnadevi or Annapurna and devotees from far and wide used to visit this place in large number. This Kuruman may be identified with the Kuruma complex of Vajrayana pantheon recently excavated near Konarak in Puri district which is not far from Jagannatha of Puri and this identification seems to be in conformity with the

descriptions of the *Tantrasara* and as such may not be denied till more literary and epigraphical evidences contradicting this view are made available by scholars.

Buddhist remains and deities are found throughout Orissa indicating the stronghold of Buddhism in this soil in the past. Ratnagiri of Cuttack district was a seat of Buddhist learning. It was also famous as a centre of Buddhist Yoga. According to Tibetan sources Ratnagiri played an important role in the emergence of the *Kalachakratantra*. The Tibetan source is clearly attested by the excavated remains from this site. The excavation conducted by the Archaeological Survey of India exposed the remains of a great Buddhist establishment consisting of magnificent monasteries, colossal *stupas*, temples, sculptures etc. Two quadrangular monasteries lying adjacent to each other have also come to light. The Buddhist establishment revealed by this excavation can be compared to Nalanda and in the overwhelming number of portable monolithic *stupas*, Ratnagiri can compete with Bodh-Gaya. Of the numerous images of Mahayan and Vajrayana pantheon recovered from the site through excavation, mention may be made of standing and seated images of Buddha, Lokesvara, Padmapani, Vajrapani, Maitreya, Manjusri, Heruka, Sambara, Jambhala, Tara, Hariti, Vasudhara etc.

Similarly Udayagiri was an important Buddhist site. Previously the site yielded a large number of sculptures, of which many found their way to different museums. A recent excavation by the Archaeological Survey of India has exposed the existence of a great monastery here. The complex existed here was a planned one and known as Madhavapur Mahavihar. The Buddhist deities recovered from this site include Buddha exhibiting different *mudras*, Maitreya, Manjusri, Vajrapani, Avalokitesvara, Jambhala, Tara, Aparajita, Vasudhara, Hariti, Prajnaparamita etc.

Lalitgiri or Naltigiri situated at a distance of 8 Kms. from Udayagiri is also noted for its rich Buddhist antiquities. The recent excavation has exposed the ruins of a huge apsidal *chaityagriha* made of bricks and large number of Buddhist sculptures like Padmapani, Maitreya, Manjusri, Aparajita, Tara etc. The most remarkable among the antiquities discovered is a ruined *stupa*, which has yielded three relic caskets. The name of this

site is believed to be Puspagiri, the oft-quoted *Mahavihara* in ancient Buddhist literature. Kulnagiri and Ramesvara are some other important places like Ratnagiri, Udayagiri and Lalitgiri in the Virupa-Chitrotpala valley.

A recent excavation at Bramhavana near Salipur in the district of Cuttack has brought to light the existence of a Buddhist complex. Tarapur located on the Cuttack-Paradeep road has yielded a series of Buddhist sculptures including Buddha, Avalokitesvara, Prajnaparamita, Marichi and Tara. Vajragiri in Cuttack district is another promising Buddhist site. Images of Padmapani, Vajrapani and Manjusri have been recovered from this place indicating the existence of a Buddhist establishment there in the past. Buddhist remains are also traceable at Choudvar, Khairia near Barachana and Banasvaranasi in Narasinghpur area.

Kuruma located at a distance of 8 Kms. to the north-east of Konark in the district of Puri has yielded a Buddhist complex. Images of Buddha in the *Bhusparsi-mudra*, Avalokitesvara, Krsnayamari have been housed here in a temple built in the recent years. That Aragarh in the Haripur Gramapanchayat near Khurda Road Railway Station was a stronghold of Vajrayana faith, is attested by the discovery of one Vajrasana Buddha and three images of esoteric Buddhist deities of Manjusri group. Achutrajpur near Banapur was a promising site of Tantric Buddhism which has yielded richest hoard of bronze images of Mahayana and Vajrayana pantheon. Out of ninety-five bronze icons recovered from this place as many as seventy-five are Buddhist.

In the district of Balasore, Ayodha is one of the richest sites of Buddhist antiquities in Orissa. A three-armed Marichi, a deity of Vajrayana pantheon is worshipped here as Jayadurga by the local people. Solampur is another important site of Buddhist culture. Large number of Mahayanic and Tantric Buddhist deities have come to light at this place.

Buddhist images like a Vajrasattva, a life size Buddha, an eight-armed Marichi, a Manjusri, a Jambhala, a Tara etc. have been recovered from Khiching (in Mayurbhanj district), the ancient Khijinkota.

Baudh in Phulbani district is believed to have derived its name from Buddha, the presiding deity

of this locality. Large number of Buddhist deities are found in the premises of Ramesvara temple.

Apart from these sites, Buddhism once flourished in Kunesvara, Marichipur, Mudupur, Nasikakotian, Dihasahi and Cuttack town in Cuttack district, Jayarampur in Balasore district, Talcher and Angul in Dhenkanal district, Paragalpur in Phulbani district, Budhakhhol in Ganjam district, Ganiapali in Sambalpur district and Maraguda in Kalahandi district. The entire Prachi-valley in Cuttack and Puri district is littered with numerous Buddhist relics. Images belonging to both Mahayana and Vajrayana pantheon are found in the villages like Betenda, Madhava, Naiguan, Mudugala, Lataharan, Sanahuli, Kantikula, Fategarh, Phulanakhara, Tiruna, Sohapur, Ketakivana area near Nayahat, Phiriphira near Adasapur, Basantapur near Charichhak, Astarang etc. Suggesting prevalence of Buddhism in the entire Prachi-valley. This account of sites, rich with Buddhist sculpture shows the invaluable contributions of Orissa to the development and splendour of Buddhism in a magnificent way which maintains the singularity of Orissa in comparison to the other parts of India.

Many *Siddhacharyas* or religious preceptors belonging to Tantric Buddhism composed songs depicting the philosophy of their own religion. Sarahapada, Nagarjunapada, Savaripad, Luipada, Vajraghanta, Kambalapada, Padmavajram, Anangavajra, Indrabhuti, Padmasabhava, Laksminkara, Jalandharipada, Virupa, Kanhupa, Lilavajra, Darikapada, Pitopadam Abhayakara-gupta, Moksakaragupta, Bibhutichandra, Danasila, Sudhakara, Jnanamitra, Bhusukupa are the *Siddhacharyas*, who either belonged to Orissa

or had close association with Orissa. The Sahaja Siddhacharyas composed songs called *Charyagities* and *Dohas*. They have been given place in the list of eighty four *Siddhas* preserved in Tibetan Tangyur. The *Charya* songs and *Dohas*, which may otherwise be termed as *Charya-literature* are the earliest specimen of the old Oriya literature composed at a time when the language was just taking a distinctive shape out of the proto-vernacular stage of Apabhramsa. This literature had an important role of play in shaping the Oriya literature and it is found that the Oriya writers have derived various ideas from the *Charya-literature* of the *Siddhacharyas*. This will not be difficult to prove if we take some salient features of Tantric Buddhism as reflected in *Charya-literature*, which influenced the later Oriya Poets, who elaborated them in their writings. The social elements traceable from the *Charya-literature* are in conformity with those of the then Orissa. The modern Oriya society even owes a lot to those social elements. Tantric Buddhism also exerted profound influence on the cult of Jagannatha, Nathism and Mahimaism. Thus Tantric Buddhism has influenced the literature, society and religion of this land to a marked extent.

The above discussion reveals that Tantric Buddhism was an obscure aspect of the cultural heritage of Orissa, which was originated in Orissa, owed a lot to the culture of ancient and medieval Orissa for its development and travelled to other parts of India and even beyond the sea. It has been casting its shadow on the culture of Orissa in turn since long and will continue the process for centuries to come.

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The Cult of Mukhalinga : Relics of a Medieval System

Pradeep Mohanty

Travelling in the Maharashtra and Karnataka regions in the heart of India it is still possible to come across certain hollow bronze, brass, silver or sometimes even gold heads in small village temples as well as in some towns and cities. Striking in countenance, these heads are an extraordinary fusion of divinity and warrior pride. These are called mukhalinga (*mukh*-visage and *linga*-the erect phallus of the god Siva). The purpose of this is to act as a cover for the Sivalinga, a simple smooth cylinder which is the symbolic representation of the creative force of the deity. Placed over the stone *linga* in the altars of Saivaite temples, they are the objects of daily veneration when they are sprinkled with water, milk and other substances, and are adorned with garlands of flowers and smeared with turmeric and 'sindoor'.

The origin of metal mask mukhalinga is uncertain. Although we have the evidence of stone 'Chaturmukhalinga' and 'Panchamukhalinga' right from Kushan times of second century B. C. upto the late historical period, we do not yet exactly know when these metal mask objects came into vogue. So far, the earliest evidence of mukhalinga has come from Peshawar, presently in Pakistan. The script and the language inscribed on the lower part of the mukhalinga and a stylistic analysis point to its being a product of late Gandharan art belonging to the 5th to 6th century A. D.

It is possible to trace the origin of mukhalinga tradition of Maharashtra stemming from the remembrance of the hero-warriors (*viras*) who defended the villagers from aggression and invasion. Their courage brought them such fame that they came to be considered as incarnations of Siva and so their faces are fused with that of the deity. Many of these heads are capped with military style helmet. Many mukhalingas in Maharashtra resemble with that of the face of Sivaji. It is quite interesting to note that in some

'maths' and within some temple premises, the memorial structures (*samadhi*) were turned into shrines and mukhalingas are also put in the altars of these shrines. There is a general belief that the soul of a great devotee or that of the chief of the 'math' after his death gets blended with that of the Supreme being or the 'paramatma', and hence a mukhalinga is made in his memory.

Although the mukhalinga belongs to the cult of Siva, many have other names. This arose with the spread of Hinduism in India, leading to absorption of earlier cults and deities and their transformation into local expressions. In Maharashtra the mukhalingas are associated with Siva, Khandoba, Birabhadra and Bhairav. The presence of a necklace of human skull allows us to identify with Bhairav, the terror-inspiring aspect of Siva and the god of death.

Some of the mukhalingas are of enormous size, three to four feet in height and sometimes weigh more than fifty kilograms. The size of the mukhalinga is determined by the wealth of the temple to which it is dedicated or the family that has commissioned. The casting of exceptionally large mukhalingas were carried out only for the wealthy and more important temples where it would be placed over the great Sivalinga at the centre of sanctum sanctorium or shrine, the sacred place in the temple where the god reveals himself to his votaries. Lost wax casting process is the usual method by which these mukhalingas are made. Poona, Nashik, Kolhapur, Belgaum and Gulbarga are the main centres where these are made traditionally.

Some of these mukhalingas have spectacular iconographic features. In some, the expression is solemn and proud : the perfect synthesis of the terrestrial image of the god and the devine nature of the hero. While some mukhalingas are compelling because of the scale or expressive power, others may be appreciated for the artist's handling or detail and skillful carving. The face sometimes is framed by the sharply defined relief of the beard, the pupils of the eyes form a full circle and the forehead is adorned with a crown. On the forehead, above the third eye, there are three parallel lines that are usually drawn with the ashes of sacred fire by the *sadhus*, the ascetics of this sect. These lines are the symbol of control over the three worlds: the world below the earth itself and the celestial regions. There is both anthropomorphic and a phallic aspect to the

mukhalinga. When the first of these dominates, the severe and martial expression of the hero-god is more pronounced. In the second instance, the form becomes almost anatomical and a more literal linga image.

The mukhalingas are not always put on the linga. The cult of mukhalinga differs from temple to temple. However, *Sravan* is the main month when the mukhalinga is invariably put on the linga. Besides *Sravan*, it is also put on the days of Mahasivaratri, Gudi-Padwa, Dussehra, Diwali, Nag Panchami, Akshaya Tritiya, Makar Samkranti, Nareli Poornima, Tripuri Poornima, Paus Amabasya, Maghabadh Amabasya, Kartika Poornima, Rang Panchami, Chaitrasudh Pratipada, Kartikesudh Pratipada etc. On these days the 'palkhi' alongwith the mukhalinga is taken around the locality of the temple.

The mukhalingas fall into that aspect of Indian culture generally known as popular art. They owe certain characteristics to the descriptive approach of nineteenth century naturalism. Only in some cases, do tribal connotations prevail, with a consequent shift in asthetic values: there is a tautening of volumes and the more essential and angular lines of the face are accentuated by the cursory engraving of decorative motifs on the surface of the metal. Any loss in refinement and asthetic charm is, however, compensated for by the heightened power and dramatic incisiveness.

Some mukhalingas transcend the characteristics of popular art. They were made by skilled master-craftsmen who imbued these with beauty and emotion that are all too infrequent in late Indian art.

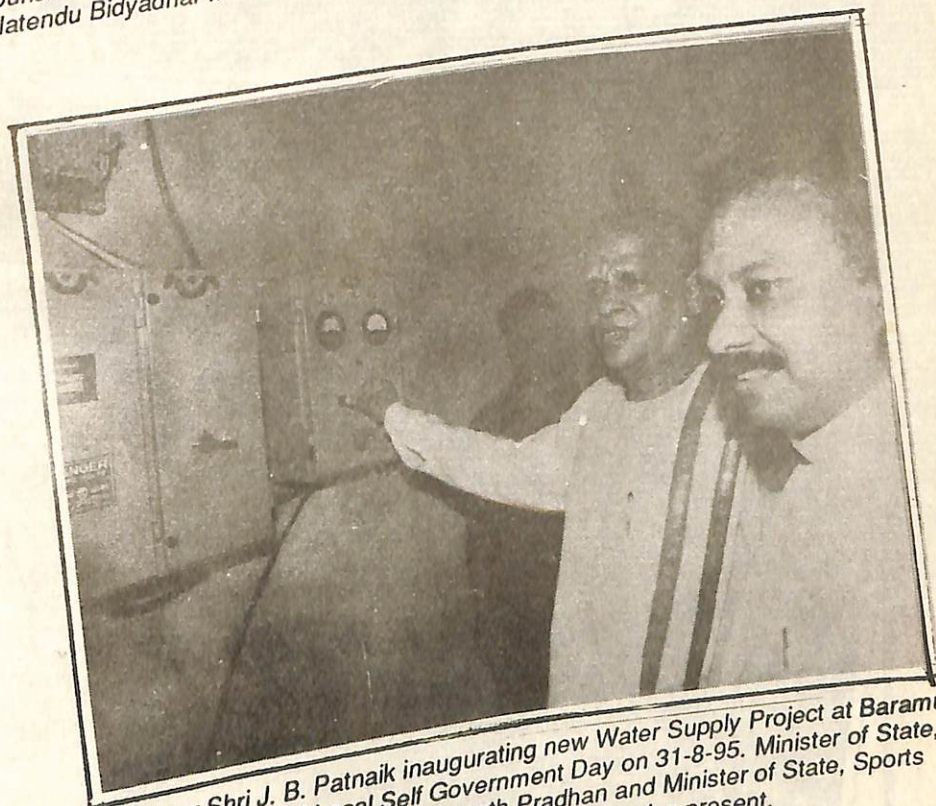
Department of Archaeology,
Deccan College, Pune-411006



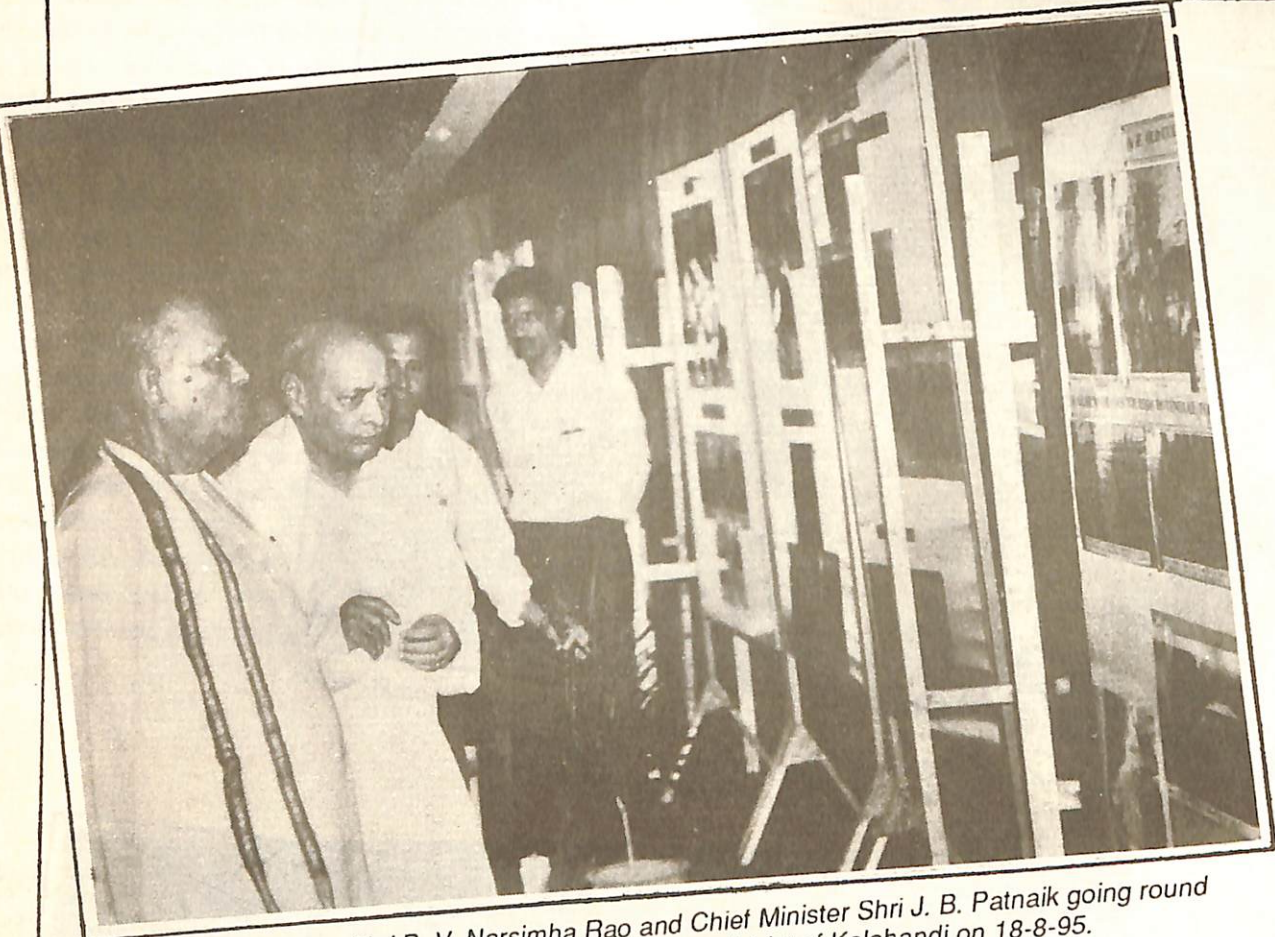
Chief Minister Shri J. B. Patnaik presenting awards to artists of District Level Bhajan recitation at Sookhana Bhavan during the Gandhi Jayanti.



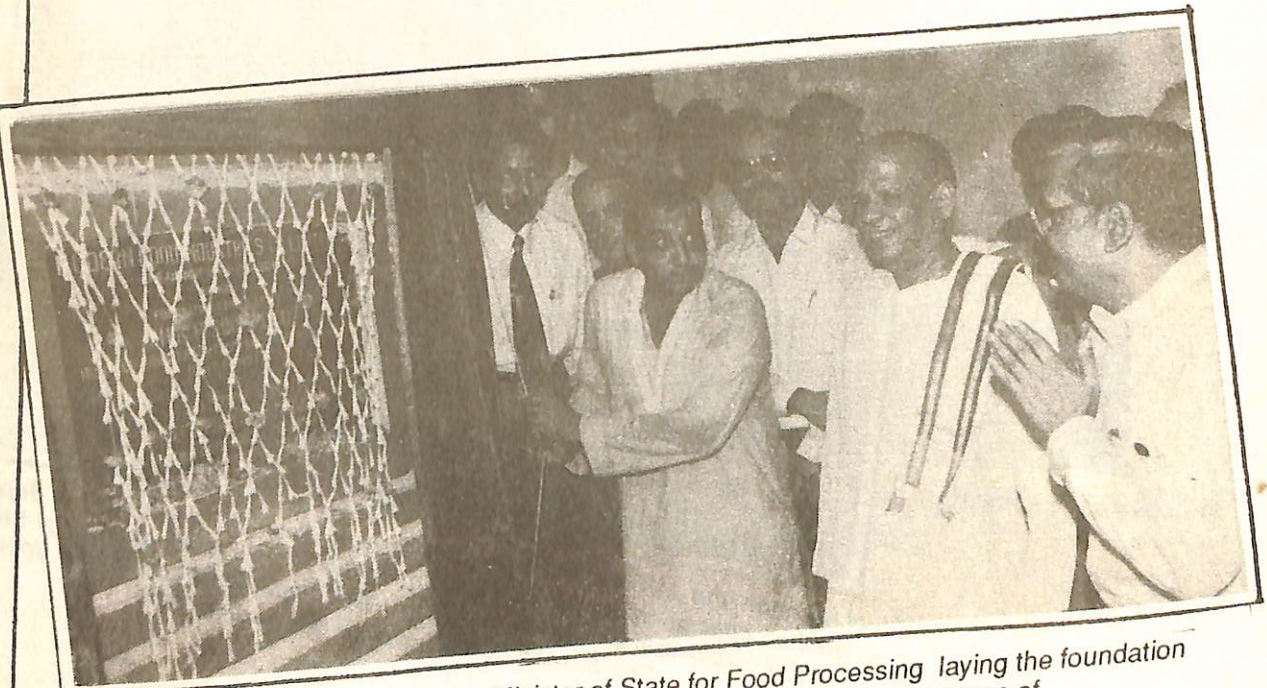
Chief Minister Shri J. B. Patnaik inaugurating Yatri Nivas at Satapada on 20-9-95.
Minister, Tourism Shri Bhupinder Singh and local M.L.A.
Shri Lalatendu Bidyadhar Mohapatra are present.



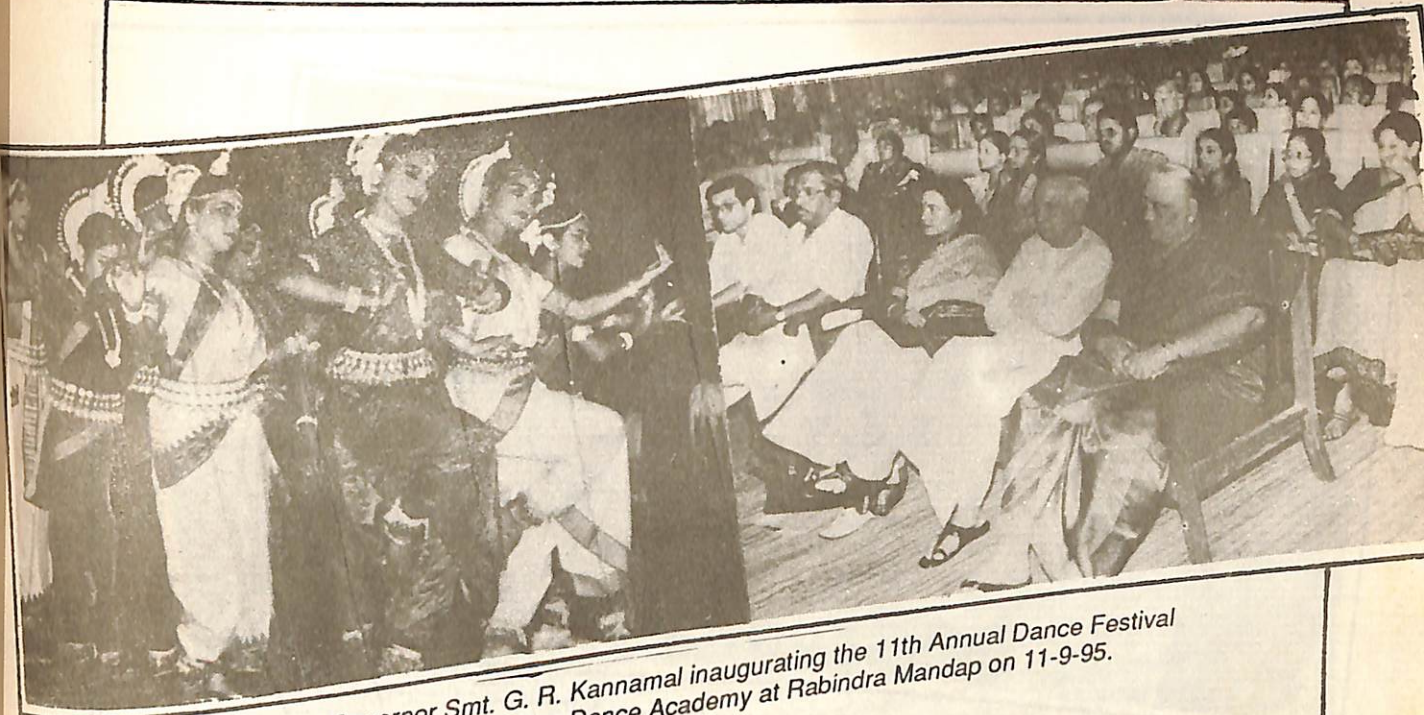
Chief Minister Shri J. B. Patnaik inaugurating new Water Supply Project at Baramunda on the occasion of Local Self Government Day on 31-8-95. Minister of State, Urban Development Shri Amarnath Pradhan and Minister of State, Sports Shri Suresh Kumar Routray are also present.



Prime Minister Shri P. V. Narsimha Rao and Chief Minister Shri J. B. Patnaik going round the photo exhibition at Utkela in the district of Kalahandi on 18-8-95.



Shri K. P. Singh Deo, Union Minister of State for Food Processing laying the foundation stone of Modern Bakery at Angul on 2-10-95 in the presence of Chief Minister Shri J. B. Patnaik.



Lady Governor Smt. G. R. Kannamal inaugurating the 11th Annual Dance Festival organised by Orissa Dance Academy at Rabindra Mandap on 11-9-95.



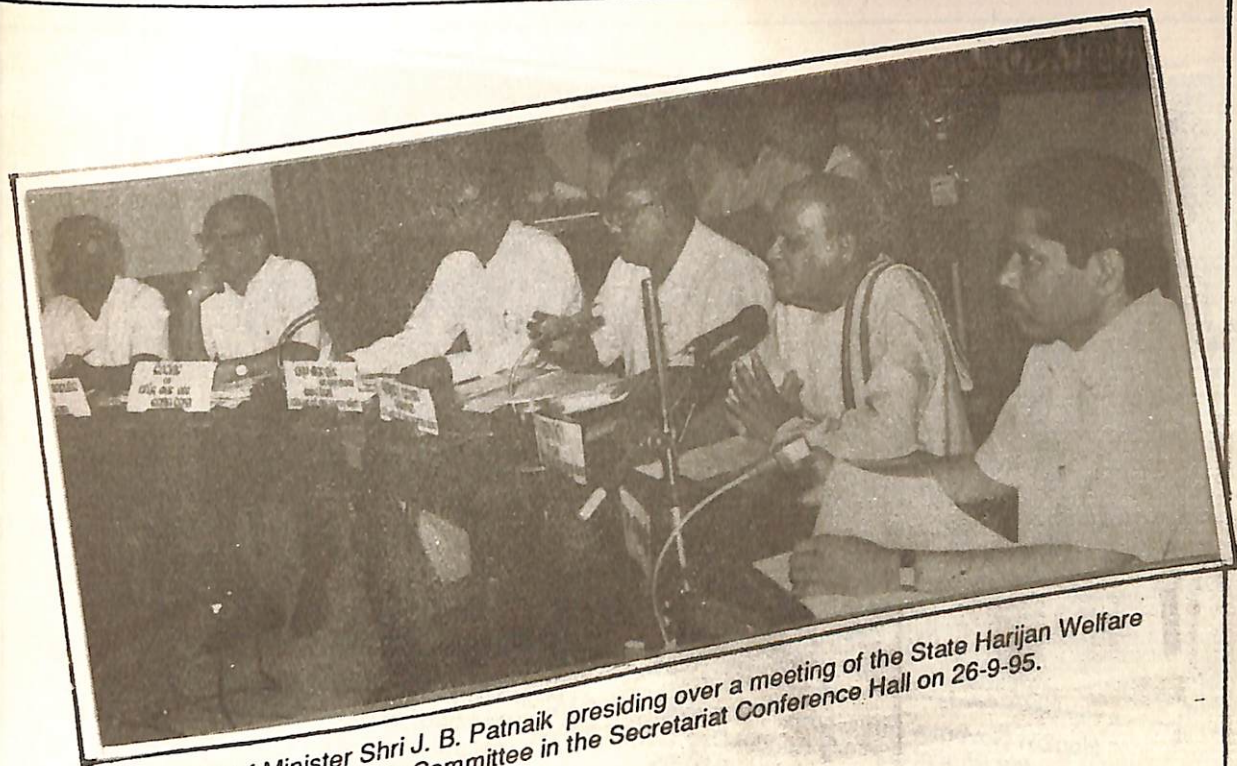
Chief Minister Shri J. B. Patnaik igniting the effigy of Ravana on the occasion of Ravanapodi organised by Sahidnagar Durgapuja Samiti on 3-10-95.



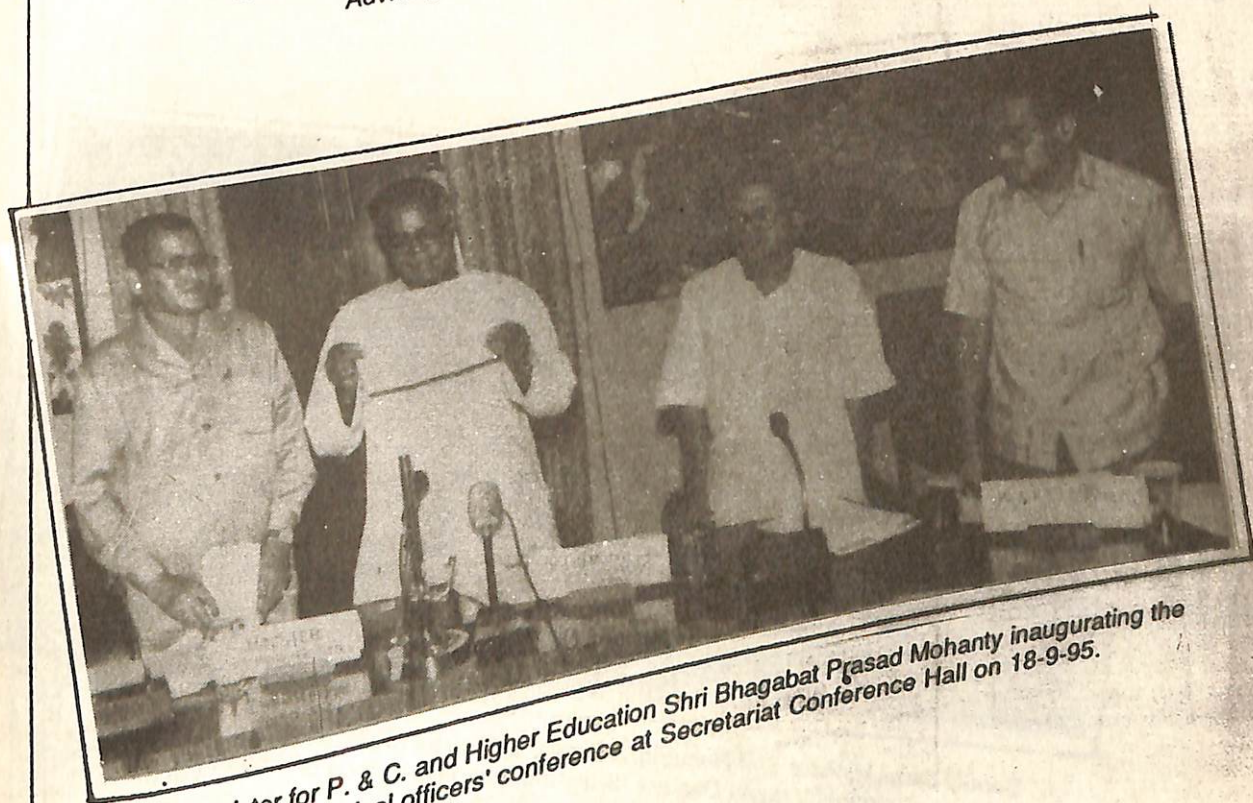
Minister for Culture Shri Bhupinder Singh lighting the lamp of the Photo Exhibition on Mahatma Gandhi, organised by Lalit Kala Akademi at Soochana Bhavan on 15-9-95.



Inner Wheel Club President Mrs. Deepa Padhi and Minister of State for Child Welfare Mrs. Bijayalaxmi Sahoo are conducting a voluntary Blood Donation Camp at Rotary Bhavan, Bhubaneswar on 10-9-95.



Chief Minister Shri J. B. Patnaik presiding over a meeting of the State Harijan Welfare Advisory Committee in the Secretariat Conference Hall on 26-9-95.



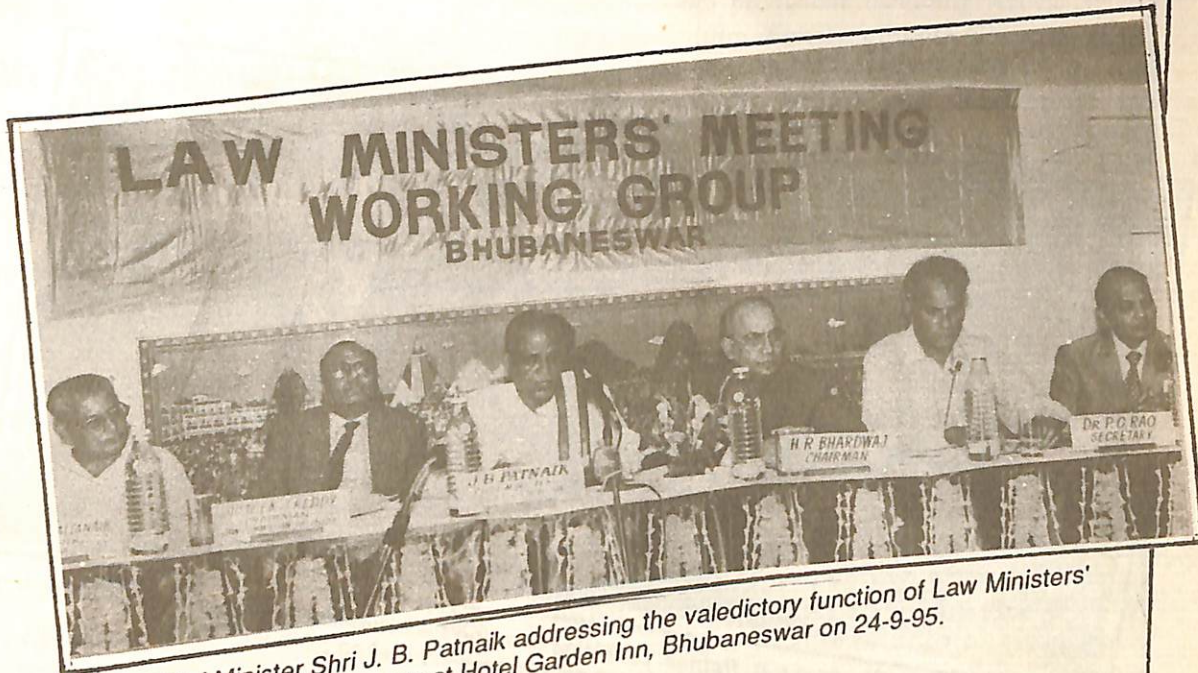
Minister for P. & C. and Higher Education Shri Bhagabat Prasad Mohanty inaugurating the statistical officers' conference at Secretariat Conference Hall on 18-9-95.



Hon'ble Governor Shri Gopala Ramanujam and Union Minister of State Shri Krupasindhu Bhoi at the 11th Annual Day celebration of "Sambad" at Bhubaneswar on 4-10-95.



Deputy Chief Minister Shri Hemanand Biswal & Minister of state for Panchayati Raj Shri Nabin Chandra Narayan Das are laying the foundation stone of Panchayat Bhavan at Bhubaneswar on 29-9-95.



Chief Minister Shri J. B. Patnaik addressing the valedictory function of Law Ministers' conference at Hotel Garden Inn, Bhubaneswar on 24-9-95.



Chief Minister Shri J. B. Patnaik inaugurating International Conference on Man, Culture, Environment, Natural Resources and Resource Management on 21-9-95 held at the Utkal University Auditorium organised by the Department of Geography, Utkal University on the occasion of the Silver Jubilee Celebrations of the Department.



Chief Minister Shri J. B. Patnaik presiding over the 28th meeting of State Flood Control Board in the Secretariat Conference Hall on 28-9-95.



Deputy Chief Minister Shri Basanta Kumar Biswal; Minister, I. & P. R. Shri Netrananda Mallick; Minister for Culture Shri Bhupinder Singh, Minister for P & C Shri Bhagabat Prasad Mohanty and Director, I. & P. R. Shri Surasen Jena attended the Radhanath Rath Birth centenary celebration meeting held at Orissa State Cooperative Bank hall on 16-9-95.

Welfare of Children in Orissa — A Perspective

R. N. Swain

Welfare and development of children occupy a place of major importance in the agenda of any nation. India's continued commitment to the cause of children has been expressed through constitutional provisions, the national policy on children & more recently in the National Plan of Action. The constitution of India in its Directive principles of State policy provided for growth and development of children.

Article 39(f) of the constitution envisages that the State shall in particular direct its policy towards securing that "Children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and moral and material abandonment".

At the international level the United Nations convention on the Right of the child, 20th November, 1989 was unanimously adopted by the General Assembly of the United Nations which set the standards for protection of children against neglect, abuse and exploitation.

The rapid urbanization and industrialisation contribute increasingly to the problem of destitution. The problem is on the increase, especially among children due to continuous migration of families from rural to urban areas in search of employment and work. The inadequacy of housing facilities in urban areas forces them to live under slum conditions. This may lead to serious enhancement of juvenile delinquency, crime and social disorder. If the state ignored this serious social symptoms and left unattended the young vulnerable groups have no other way to keep body and soul together else then sacrificing the forms of the mental & physical development.

A welfare state like India is deeply concerned with the welfare and development of children. India's continued commitment to the cause of

children has been reflected through the constitutional provisions including Article-39 of the Constitution. For the purpose Government of India has formulated many legislation in the country for the welfare and development of children. Some of these include the Juvenile Justice Act, Child Labour Act, Child Marriage Restrict Act, Immoral Traffic Prevention Act, Guardian & Wards Act, Hindu Adoption & Maintenance Act, Prevention of Beggery Act, Orphanages and other Charitable Homes Supervision & Control Act.

The Government of India have launched the National Plan of Action which focussed on, (a) Reduction of infant mortality rate to less than 60 per thousand live births and reduction of child mortality rate to less than 10 by 2000 A.D. (b) Between 1990 and the year 2000, reduction of maternal mortality rate by half, (c) Reduction as well as moderate malnutrition among children 5 by half of 1990 level, (d) To arrange potable water source within a distance of one Km. (e) Improve protection of children in especially difficult circumstances.

In consonance with the national objectives it has been the endeavour on the part of each state to embark on policies directed at these objectives and implement such schemes which aim at the welfare and development of children. The State Plan of Action for Orissa has been formulated incorporating these goals. The State Plan of Action for Children—2000 AD. have been launched in the state of Orissa to fulfil state's commitment to the cause of children's welfare and development by 2000 AD. The specific goals set out in the state plan of action are :

- (a) Reduction of IMR to less than 60 per a thousand live births by 2000 AD.
- (b) Reduction of maternal mortality rate by 50% of the current level by 1995 AD.
- (c) Reduction of MMR by 50% of 1995 level by 2000 AD.
- (d) Reduction of severe and moderate malnutrition among children under 5 years.
- (e) Achievement of Universal primary education for all children in the age group of 6-14.
- (f) Eliminating child labour under 14 years in all hazardous industries by 2000 AD.
- (g) Universal access of safe drinking water.

- (h) Improvement in the status of the girl child.
- (i) Coverage of immunisation of preventable disease. Sustained 100% coverage by 2000 AD.
- (j) Providing protection care and development to the children in especially difficult circumstances.

Some important legislations providing care and development to the children in especially difficult circumstances are given below :

CHILD LABOUR :

To prevent child labour, safeguard the interests of child labour and to prohibit child labour a number of legislations have been enacted. The earliest enactment was the children (pledging of labour) Act, 1933. This Act was replaced by the employment of children Act 1938 and it was finally replaced by the child labour (Prohibition and Regulation) Act 1986. Besides this statutory provisions were also made in a number of labour laws to protect the child labour from exploitation.

The Constitution of India provided that no child labour below the age of 14 be employed, Article 24.

Some important legislations providing protection to child labour in various occupation are :

- (1) The children (pledging of labour) Act 1933 prohibited the pledging of children.
- (2) The employment of children Act 1938, prohibited employment of children who have not completed the age of 15 years.
- (3) The child labour (Prohibition & Regulation) Act 1986 - Prohibits the employment of children below the age of 14 years.

In spite of above legislation and compulsory education for children upto the age of 14 years, about 60 million children are still condemned to a life of bondage. In 1947 the country had a total of 10 million child labourers and an equal number of unemployed adults. Today the situation is more or less identical 60 million child labourers and equal number of unemployed adults.

So far the state of Orissa concern the number of child labour is quite sizeable about 6 lakhs, which

is about 6% of the total working force in the state. 62% of the child labour belong to the agrarian sector and 38% of the child labour is distributed among other industries. It is estimated that over 55,000 child labourers including girls are now working in 'bidi' industries in the remote districts of Orissa. In the unorganised urban sectors children in large numbers have been engaged. The children working in hazardous industries as per provision of the child labour (Prohibition & Regulation) Act 1986 have to be registered.

The Government of Orissa has committed to abolish the child labour system in its action plan for children—2000 AD. The major goal set for the purpose are : (a) Elimination of child labour in hazardous industries and withdrawal of children under 12 years from all category of industries, (b) Rehabilitative measures for elimination of child labour. To implement and achieve this goal major strategy formulated :

- (1) Identification of child labourers engaged in hazardous industries.
- (2) Rigid enforcement of child labour (Prohibition & Regulation) Act, 1986.
- (3) Enforcement machinery against wrongful engagement of child labour will be strengthened throughout the state.
- (4) Link up with primary education and social activities.
- (5) Child labour in un-organised sector such as domestic servants and restaurants workers be enumerated and registered.
- (6) Establishment of District Co-ordination Committees under chairmanship of the Collectors to review and monitor the prevention of child labour.
- (7) Rehabilitation of the children withdrawn from hazardous industries to be ensured. Rehabilitation centres for developing skill of such children be established to provide for their future livelihood.

JUVENILE JUSTICE SERVICE :

The scheme for prevention and control of Juvenile and Social mal-adjustment is being implemented in the country as per the J.J. Act 1986. Under the scheme neglected and delinquent juveniles irrespective of caste, creed and religion are admitted, maintained and corrected in the Observation Homes. In Orissa state five Observation Homes are at Berhampur, Rourkela,

Choudwar, Amsena and Central Home for Women, Berhampur. The State Government have set up Observation Homes by upgrading existing child care institutions. 12 such Homes have been set up in 12 undivided district with the assistance from Government of India.

Four Juvenile Homes are functioning at Rourkela, Berhampur and S.O.S. Children's village, Bhubaneswar. For consideration & indentification of neglected children there are 13 Juvenile Welfare Boards constituted for the 13 undivided districts to deal with the cases of neglected juveniles, under Section 4(1) of the J.J. Act.

Similarly 13, Juveniles Courts in the 13 undivided districts have been established to deal with the cases of delinquent juveniles under Section 5(i).

SPECIAL HOMES FOR GIRLS :

As per the decision of the Supreme Court and advice of the Government of India to establish separate Homes for Juvenile Girls. The State Government have recognised the Central Home for Women, Berhampur as an Observation Home, Special Home for Women, Berhampur as on observation Home, Special Home and Juvenile Home for Girls.

STREET CHILDREN :

The Ministry of Welfare, Government of India has launched a new Central Scheme namely, Welfare of the Street Children. This scheme has been implemented for the first time in Orissa in Bhubaneswar as per the Government of India advice. The Government of Orissa has nominated the Orissa State Council for Child Welfare as the nodal agency in the State to handle all such programme. As a fellow upto this the OSCCW now represents the Orissa N.G.O. Forum.

The State Government has also elected representatives of 4 major municipalities and they have been sent to Bangalore for an exposure of the ongoing scheme at Bangalore.

ADOPTION :

As per the Supreme Court judgement dated 6-2-1984, 27-9-1985 and 3-12-1986 in writ petition (CRL) No. 1171 of 1982 have laid down the norms and principles for providing care and protection to children including those who are orphaned, abandoned, neglected children. The state Government have recognised "SANJEEVANI" as

the Voluntary Co-ordinating Agency (VCA) in the state of Orissa. The state Government has also issued directives to all Collectors to ensure enlisting of abandoned destitute children by various Nursing Homes/Hospitals within their respective jurisdiction.

- (1) Manoj Manjari Sisu Bhwan, Keonjhar.
- (2) Basundhara, Cuttack.
- (3) Subhadra Mahatab Seva Sadan, G. Udayagiri
- (4) Nilachala Seva Pratisthan, Kanas have been approved by the Government of India as the placement agencies.

SISU-GRUHA :

This scheme has been introduced in the State rural areas for the children in the age group of 0-6 years to promote in-country adoption and to encourage voluntary organisations. The placement agencies are taking responsibilities to provide care, protection for the children and to find placement for them in families inside the country for ensuring their proper growth and development.

MAINTENANCE OF ORPHAN/DESTITUTE CHILDREN :

In order to take care of orphan/destitute children the State Government set up 88 orphanages where 5878 children are taken care of with Government grant. The voluntary organisations are taking responsibility for their care, maintenance, education, vocational education and to bring them as a normal citizen of the country. Now the State Government provides 90 % financial assistance at the rate of Rs. 239 P.M. per child for care and maintenance of the orphan children. Besides State Government provides funds for construction of the building for the orphan children for accommodation of 25 children the Government provides 90% financial assistance of Rs. 2.25 lakhs in two equal instalments and the balance 10% is borne by the grantee voluntary organisations from their own resources. At present 83 nos. of cottages have so far been constructed and 15 nos. cottages are under construction stages for which 1st instalment of funds has been released by Government for the purpose.

Deputy Secretary,
Women & Child Development
Department, Orissa, Bhubaneswar.

Total Literacy Campaign : The Keonjhar Example

Bhaskar Parichha

Under the aegis of the National Literacy Mission, Ministry of Human Resources Development, Government of India and the state government, the Total Literacy Campaign in Keonjhar was formally launched on June 22, 1992. The district has 13 blocks, 244 GPs and 2115 villages. The total no. of illiterates as per the initial survey was 3,83,382. The Post-Literacy project was sanctioned on 4th August 1994.

Keonjhar is dominated by tribals and it has a difficult terrain. In spite of this the total literacy campaign was notably a successful one, given the achievement levels. No external evaluation has however been done after the first phase of literacy. The Z.S.S. had conducted an internal evaluation which shows about 1,25,000 learners have reached various stages of achievement.

We, as a part of the TLC study group constituted by Bharat Gyan Vigyan Samiti to make a situational analysis of the campaign in the whole state, visited the Patana block and the Jhumpura block. We had also had an opportunity to visit a centre in Kalara Tangar in Kantigadia panchayat. We met the Chairman and Secretary of the campaign. We also talked to Mr. K. K. Behera, IFS (Retd.) Mr. Suresh Das, an NGO leader, Mrs. Vijayalaxmi Dixit all E. C. members of the ZSS. We also talked to Chairman of Patana block and Sub-project Co-ordinator of Patana.

Everyone whom we met was of the opinion that the literacy campaign was a felt need of the people of the district. Whether it was environment building, training or monitoring everyone was satisfied with their progress during the first phase. They were seeing something bold happening in the district.

The project structure of the campaign was worked out with minutest detail and it was visibly present in the G. Ps, blocks and districts. Side by side the administrative structure had also a living presence. District and block level officers were

reported to be visiting the centres regularly during the currency of the campaign. The academic structure was active throughout the campaign and a number of publications have been brought out. The strongest link in the whole campaign was, however, the people's structure.

Right from the Village Education Committee to the district level committee people were actively involved with the campaign. This is the genuine feeling we had while interacting with various people.

During discussions we found that the campaign was more successful in the tribal hamlets rather than in the urban pockets. Indeed, the campaign at the urban level never took off. This was evident when we interacted with the learners. The enthusiasm among the learners, specially among the wage-earners and backward classes, is still alive although many centres have stopped functioning long back.

Although the first phase of the Total Literacy Campaign had come to an end by 31st December, 1993 the Post-literacy activities in the district could not take off for want of sanction from NLM. Every one whom we met was accusative of NLM for slowing down of the campaign in the second phase. More than a year lapsed between the completion of the 3rd primer and the introduction of PL primer. That was enough for a campaign to collapse. Consequently, the Jana Sikshya Nilayams were either not started or they ran amuck.

According to the district organizers, to keep the centres going they published 4 special issues of DRISTHI, the house journal, of the Zilla Sakhyarata Samiti. These booklets were aimed at providing reading materials to the neo-literates as a stop gap arrangement. We were told that the 3rd primer was a bit difficult one and perhaps for this reason that the PL primers were introduced without allowing much space between the two phases—the total literacy and the continuing Education phase.

The Keonjhar Total Literacy Campaign had a strong group of activists at the district level. Their youthful drive and their ability to grasp the intricacies of a campaign enabled the Zilla Sakhyarata Samiti to go ahead with the campaign in a missionary zeal. Bharat Gyan Vigyan Samiti also had played a significant role in pushing up the

campaign. One solitary example of the Keonjhar campaign at the initial stage was that the Zilla Sakhyarata Samiti functionaries were running the campaign all by themselves without depending much on agencies exclusively created by the NLM to facilitate the total literacy campaign. This had its own pitfalls. When the collectors were reshuffled with regular frequency there was none to take care of the campaign. Resultantly, the campaign as a whole weakened.

Members of the E. C. and even Panchayat level activists mentioned to us about the concept of 'Kalyan Panchayat' which was not only popular among the people but it created an altogether different environment. The concept of Kalyan Panchayat was competitive in spirit. It was a declaration of sort by the Collector and Chairman, Zilla Sakhyarata Samiti that if a panchayat achieved a certain level of success in literacy, immunisation, sterilization and plantation it will be eligible for an award of Rs.1 lakh from the DRDA funds. That made some panchayats, in their drive to emerge the winner, burn midnight oil for months together. That must have certainly raised the achievement levels of the learners.

Keonjhar is one of the few districts in Orissa which is poor in electrification. This necessitated constant supply of kerosene to the learning centres. The district administration played a key role in ensuring that the centres did not suffer for want of Kerosene oil. Even the learners were unhesitant to contribute their hardearned money to buy fuel for light.

When we asked about the problems of this campaign, the people's representatives like the Block Chairman of Patana gave a rhetoric reply saying "forget about the problems. They were too many. We could make it to the desired level—that itself is enough."

The singlemost problem in Keonjhar as far as literacy is concerned is migration. There is a constant up and down swing because of the migratory character of the illiterate population. This renders the number game all the more difficult. One interesting aspect, however, is that the migrant population who ever chanced to come back to their hamlets asked for the reading and writing material they were supposed to have got from the Zilla Sakhyarata Samiti (ZSS).

Some one mentioned that the tribals who go out in search of employment often carry away with them the reading material supplied by the ZSS. This is ample indication of the fact that even in a backward and tribally-dominated district like Keonjhar there is a genuine demand from the people to become literate.

As mentioned earlier, there was a lapse of about one and half year between the completion of the first phase of the campaign and starting of the post-literacy phase. This almost killed an otherwise living campaign. Also, there was frequent shifting of collectors which naturally dampened the spirit of the campaign.

A true reflection of this could be seen from the fact that most of the centres in the district are closed although one could find a few centres still braving the odds. Credit must go to the NGOs who have been running the centres with little much zeal.

Of late, the ZSS has thought of initiating a library movement in the villages alongwith the cluster classes. The training for the clusters have started in some blocks.

The highlights of the post-literacy campaign in the Keonjhar district are :

- Opening of cluster classes
- Universalization of elementary education, Childrens' festivals and conventions of parents.
- Forming of village education committees.
- Introducing self employment schemes for women.
- Kalyan Panchayats.
- Opening of village libraries etc.

But all this will need a dedicated band of organizers and an active support from the district administration. In as much as the centres have been closed and consequently learners have relapsed into illiteracy it becomes a formidable task to revive the campaign. Unless the Collector puts his head into the campaign it could not be rescued.

In order to revive the campaign the following points are to be taken note of :

- * An immediate survey of how many have fallen back into illiteracy.

- * Supply of primers and post-literacy materials afresh to the half-literates.
- * Some kind of environment building to raise the enthusiasm among the people once again.
- * Giving new leadership to the campaign and debureaucratising it.
- * Involving district and block level government officials in a more meaningful and vigorous way rather than inviting them only to pay a lip service to the campaign.
- * Chalking out a workable strategy to link the PLC campaign with various income-generating schemes. The district administration has a specific role in this.
- * Giving a humane and sensible touch to the campaign instead of making only quantitative strategies and evaluations.
- * A strong and dedicated team at the district level, with people's active participation, who will not only salvage the campaign from deep waters but also give a new momentum to the post-literacy campaign.

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Literacy Review

Mass Education Director, Shri Taradatt who visited Nuapada District on September 7 last to survey the progress of total literacy programme expressed hope for launching post-literacy scheme with the approval of National Literacy Mission, New Delhi. 9095 persons received literacy training against the target fixed at 47434 in 4640 training centres owing to discontinuation of the programme for a year.

Birth Centenary of Dr. Radhanath Rath

The birthday celebration of the Centenarian Journalist Dr. Radhanath Rath, Editor, the Samaj will commence on December 6, 1995 and continue for a year as decided in a high level. The State Level Celebration Committee was chaired by Deputy Chief Minister Shri Basant Kumar Biswal.

Boudh District Development

The Boudh District Planning and Development Board meeting was held on September 12 last with Minister of State, Sports Shri Suresh Kumar Routray in Chair. Shri Routray said, a mini stadium would be set up soon after the registration of the district sports association.

Central Patronage for Consumer Cooperation

The Central Government Food and Supplies Minister has issued a directive that different Departments of the State Government should buy their requisite commodities from the State Consumers' Federation and Wholesale Cooperative Stores to encourage the public organisations.

Balangir Progress X'-rayed

Information and Public Relations Minister Shri Netrananda Mallick who presided over the Balangir District Planning and Development Board meeting reviewed the progress achieved in different fields.

Indira Gandhi and National Integration (On the eve of her death anniversary)

Santosh Kumar Sethi

Indira Gandhi was in her 30s when India gained Independence and 20 years later she was saddled with the responsibility of leading the country. The issue of national integration is still vital to us today as it was in 1947 and 1966 and naturally merits a discussion vis-a-vis Indira Gandhi's views.

National integration was not a moral problem alone for Indira Gandhi. It was the practical necessity and the very essential condition for survival. She feared that development of plans would suffer without the unity. As to the solution she prescribed a many pronged attack. Besides ensuring economic progress and minimum needs of the people she believed in education and public propaganda. To be an Indian she agreed with Dr. Sarvepalli Radhakrishnan, "One must believe in the ideals and values for which India has stood through the ages". These values included tolerance and respect for others. She greatly emphasized throughout her stewardship as Prime Minister the need to utilise public media including the school college curriculum and text books for promoting the ideals of national integration. She recognised the limitation of the Government in propagating the ideal and wanted every section of conscious Indian population to come to the rescue of administration. She was not disheartened by the problem and realised the difficulties in translating an ideal into practice. She pointed out that even a century after the Civil War the society of United States of America has not achieved its declared goal or equality for every man.

India belongs equally to Hindus and Muslims, Christians and Sikhs, Buddhists and Jains, Parsees and others. All of them have equal right and must get equal respect and protection. Recognising the equal rights of all communities and the roots of communalism she observed, "Communal disturbances, which take place in the name of religion and cost lives of numerous innocent people and lead to destruction of property are not

communal alone, though they appear to be so. Behind these are the political and economic consideration and narrowness of mind. Further Mrs. Gandhi recognised how democracy has complicated the issue of communalism. The democracy being a game of number creates the fear of majority imposing its ways of life on the minority and various grounds becoming intolerant of each other. In the game of election also political parties are tempted to use the forces of communalism for short term political gains. She appealed to the nation to repudiate all kinds of regimentation. She refused to accept any theory which considered a race and a community to be superior to others. Democracy must be committed to tolerance and diversity. She was critical of various political forces and held them responsible inciting people. She was also critical of presentation of Indian History in a manner to add to the forces of communalism. She did not agree with the theory that religion can be foundation on ground for a separate country. This theory has done great harm to our subcontinent and prevented the rational solution of the social and economic problems. In her assessment if one looks into the history of India, one must hold in balance that the vast majority of the people are always wedded to concept of secularism, religious tolerance, peace and humility. It is only in recent history that a small group have exploited communal passions to create disharmony and tension. She further observed, "communalism is a blot on our nation. It lets loose uncontrollable passions turning friends into friends. It must be rooted out and this needs, not only administrative steps but a concerted effort by all those who have the true interest of our country at heart."

The Punjab problem, problem of Telengana region, challenges of neo-colonialism, the problems of communication, regionalism, paternalism, provincialism and other divisive forces did not dampen the spirit of Mrs. Gandhi, so far the national integration is concerned. For instance, pending a final assessment of Mrs. Gandhi's Punjab policy after availability of relevant documents it may safely be concluded that her assessment of the problems of Punjab were not wrong.

To conclude it may be held that Mrs. Gandhi was not a doctrinaire or a theorist of nationalism and national independence. Though she was not a political scientist or sociologist, she had a deep

understanding of the problems of nationalism and national integration. Her political actions may not always stand up to the political ideologies she held yet it must be recognised that the problems which the nation faced and continues to face are of great magnitude and complexity. As a retrospect one is tempted to hold the view that the country is getting more polarized today than during her time. While she recognised need for diversity and the danger of regimentalisation, she could not come up with a

solution beyond that of managing the mass communication to foster national integration. India needs again a band of social reformers and patriots to preach the message of fundamental unity and the need to develop tolerance and respect for others.

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Hon'ble Speaker Shri Kishore Chandra Patel; Minister for Information and Public Relations, Shri Netrananda Mallick; Minister, Industries Shri Niranjan Patnaik participated in a special function of National Journalist Welfare Board Association held at Sookhana Bhavan, Bhubaneswar on 28-10-1995.



Deputy Chief Minister Shri Basant Kumar Biswal addressing a Press Conference at Orissa Secretariat on "Rural Group Life Insurance Scheme" on 8-9-1995.

Gandhi's Vision of Man : Cultural Contents in Education

Culture : The Quality of the Soul

The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim for education. (LEARNING TO BE, Page 156). Culture, Mahatma Gandhi visualised, is "the quality of the soul". He observed : "Self-realization is the *summum bonum* of life and education : Development of moral character, development of the whole man...." Gandhiji therefore prescribed that, in our educational system, students must have scope to acquire the skill in the art of 'drawing' or 'music' or at least a 'craft'.

2. "The first principle of true teaching", said Shri Aurobindo, "is that nothing can be taught. A teacher is not an instructor.... His function is to suggest, not to impose". We should not teach a child "what he ought to be, but to help him express what he is".

Education Through Art

3. If a 'child' is potentially an 'artist', we should, allow him "to express what he is", by providing the environs in our system of education. Sir Harold Osborns, founder of the British Society for Aesthetics, opines that aesthetic appreciation is a skill which requires cultivation and that it consists centrally in the enhancement of sensibility. He emphasizes its significance in the sphere of education in an article, "The Cultivation of Sensibility in Education".

4. And here is an excerpt from the observations of Professor Bogdan Suchodolski, President of the International Association for the Advancement of Educational Research and author of 'Education For the Future' :

Through the creative activity of the artist and the reception of the work of art by those for whom it is intended, the specific nature of human freedom manifests itself, important

but different from the liberty which man obtains by taming the powerful forces of nature through science and technology, and by dominating the powerful forces of social evolution through conscious social activity.

The world of machines is that of human power, the guarantee of man liberated from the pressure of the physical world; it is our instrument and weapon. The world of art is another fact of human world; it is not set against men as a material and exterior instrument of their power, but is identical to them as a projection of their inner life to which raw materials have become obedient : wood and marble, concrete and steel, canves and paints, sounds and words, and also the destiny which creates situations, events, and the psychological experiences of men.

All these considerations, which bring home the capital importance of the role played by art in man's life, make it necessary to draw broad new educational conclusions from them. In education for the future, aesthetic education will not only be expanded and deepened, it will also be radically changed, for very special attention will be given to the manifold force with which art forms men, and not only to the training of their attitude towards art.

As education through art extends beyond the narrow traditional limits of what is conventionally termed aesthetic education, it should include training of the whole man, in the types of attitudes and psychological experiences which art introduces into the world of human civilization.

By popularizing knowledge of the most important art forms, and cultivating aesthetic taste, it will also tend to educate men in such a way that art will become a daily necessity for them; contact with it will affect their whole personality and shape their intellectual and spiritual experiences.

Thus, education through art will not be a realm of cultural luxury, a world of illusion and diversion, separated from real life, but an educational working area connected with all the others, where a universally educated man will be produced, a working area in which men's experiences will be moulded, even though this is to take place within the boundaries of the 'unreal' world of art.

Understanding this possibly paradoxical but profoundly human truth the real man is formed through contact with the 'unreal' world of art is exactly what should constitute the principle of education through art.

Union Government Recommendations

5. The Programme of Action (On the National Policy on Education) prepared in 1992 by the Union Ministry of Human Resource Development envisages, *inter alia*, the following measures. :

Pre-Primary School Stage

(a) Preparation of a 'Cultural Primer' as a kind of handbook for teachers.

(b) Motivating the community through Panchayats and civic bodies to provide facilities like open space and incentives to familiarise the children with toys, posters, pictures, clay-models etc depicting cultural motifs.

(c) Provision, in each village and in each segment of urban areas, of minimum facility for playing space or park for children.

(d) Training of pre-school teachers in integrating cultural activities with pre-school learning programmes, and

(e) Preparation of educational toys and games which are indigenous and aesthetic for children.

Primary School Stage

(a) Imparting the children with a basic core of facts about India's cultural heritage.

(b) Encouraging teachers and students to collect folk songs, local history and local tribal and archaeological aspects of culture.

(c) Launching Children School Theatre movement (the teacher and children reading or enacting stories, plays and poems in the textbooks).

(d) Inviting local craftsmen and artists etc for demonstration of their art skills before the Children.

(e) Incorporation of a strong and vitalising presence of our heritage, folklore, myths and symbols etc in the textual materials.

(f) Incorporation of suitable words, idioms, proverbs etc from local dialects in the text-books.

(g) Reorientation of Teachers' Training Programmes to give the teachers the capability for imparting cultural instruction in theoretical and demonstrative methodologies.

(h) Organisation of extensive Districtwise training programmes for teachers on cultural matters.

(i) Setting up of School Museum corners.

(j) Organisation of tours to archaeological monuments and places of cultural significance.

(k) Preparation of special books, educational materials and audio-visual products for primary schools, and

(l) Institutionalising community interaction with the help of local artistes including singers and dancers.

Middle/'High'/Secondary Schools

(a) Strengthening in students love and understanding of India's cultural heritage.

(b) Nurturing in students an aesthetic approach.

(c) Encouragement to schools to be in live contact with local writer's, artists, cultural groups etc to ensure their assistance in guiding young creative talent or group cultural activities.

(d) Organisation of regional or State level competition of school magazines.

(e) Provision of at least one core teacher or resource teacher for culture in each school.

(f) Reflection of diverse images of cultural heritage in the school curriculum.

(g) Organisation of systematic visits to monuments, museums and sanctuaries.

(h) Development of conservation ideas by adoption of monuments by the students and the community and helping to clean and safeguard such monuments.

(i) Setting up of museum corners in school.

(j) Setting up of hobby-clubs, book clubs etc in schools.

(k) Exhibitions, projections through audio-visual technology and models for cultural software based on the peculiar features of the area.

(l) Holding of extensive cultural meets at the inter-school, inter-District and inter-State levels to spot creative talent through a system of awards and scholarships.

(m) Provision of a Cultural Kit (containing audio-visual-visual and related educational material on Indian culture) to each school.

(n) Organisation of special courses for cultural reorientation of both the teaching and the administrative personnel.

(o) Development of software for satellite programmes on India's cultural heritage, and

(p) Introduction of a system of awards and incentives for honouring teachers and trainers for their expression of cultural creativity and devotion of its promotion.

College and University Level

(a) Introduction of broadbased cultural courses on Fine Arts, Music, other Performing Arts etc.

(b) Imparting of special cultural instruction to students engaged in science and technical courses.

(c) Development of special courses in technical institutions such as Archaeological Engineering, Study of Monuments and Archaeological Heritage, Museology, Musicology etc.

(d) Invitation to Artists and Writers as Visiting Professors for one or two years to energise young talents in campuses of higher education.

(e) Recognition and placement of traditional gurus and artists in the teaching system.

(f) Strengthening of Courses in Translation and Comparative Literature.

(g) Involvement of NSS in the survey of local community arts and in the upkeep and cleaning of local monuments.

(h) Setting up of University Museums.

(i) Recognition of outstanding works of creative writing for Research Degrees, and

(j) Award of special fellowships and Scholarships on the basis of State and national competitions for creative talent.

General

(a) Strengthening of the existing infrastructure (for promotion of cultural education).

(b) Development of Linkages between the Central and State institutions through a "cultural" spread" effect.

(c) Innovating new institutions to meet the needs of cultural education.

(d) Revision and reorientation of the curriculum of educational institutions.

(e) Opening of State Chapter (in close coordination with the State Department of Culture) of the Centre for Cultural Resources and Training.

(f) Special arrangement by the University Grants Commission for evolving an innovative scheme to encourage and finance State Governments and other organisations in promoting Art Education through courses in Colleges and Universities.

(g) Building up of exhibitions and displays of arts and taking up other measures by Zonal Cultural Centres for making the student community aware of the rich diversity of India's cultural heritage.

(h) Organisation of various cultural activities (including community singing, protection of monuments, cultural camps etc) through the Scouting Movement, NCC, NSS and Nehru Yuva Kendras, and

(i) Setting up of special institutions for documentation and promotion of folklore and arts, for preservation and documentation of the rich diversity of art forms.

A few Suggestions in The Orissan Context

6. While the Union Government recommendations may be accepted in general, certain workable suggestions are enumerated hereunder in the context of Orissa for implementation at the earliest :

General :

(a) Preparation of "Cultural Primers" (in graded pattern) for Cultural Orientation Training Courses for teachers (of various levels), culture-administrators and other resource-persons.

(b) Introduction of sessions of singing (Solo, Duet, Group), Recitation of Poems and other cultural activities in educational institutions right from the Primary level.

(c) Publication of School and College Magazines in a regular manner: Incentive by Competitive awards.

(d) Inviting Litterateurs, Artists and Performing Artists of repute to Schools and Colleges for sessions of Lecture Demonstration.

(e) Organisation of inter-School, inter-College, inter-District, inter-University and inter-State Cultural meets and competitions as an annual feature.

(f) Organisation of Book Clubs in High Schools and Colleges.

(g) Activisation of the Literary Society, Music Society, Fine Arts Society and Dramatic Society in the Colleges.

(h) Introduction of Cultural Lecture Series on the occasion of Annual Days of Schools, Colleges and Hostels.

(i) Reiteration of the instruction relating to awarding prizes in shape of qualitative books (in stead of cups, stationery-products and toilet-articles etc) in Prize-Giving Ceremonies of educational institutions.

(j) Award of special Fellowships and Scholarships on the basis of State level competitions in literary, visual and performing arts.

(k) Organisation of various cultural activities through the Scouting Movement, NCC, NSS and NYK, and

(l) Incentive Marks for the purpose of admission and special weightage in selection for jobs for award-winning students in inter-School, inter-District, inter-College, inter-University and inter-State cultural competitions.

Curricular :

(a) Persons with qualifications or attainments in Music or Literary/Visual Arts may be given special preference for appointment as teachers at the Primary, Middle and Secondary School levels.

(b) At the Secondary School level :

(I) The Marks assigned to Art Education (Visual Arts/Performing Arts/Creative Writing) should be raised from fifty to one hundred and the courses should be improved.

(2) 'Art Education' should be one of the Externally Assessed Subjects. A pass in the said subject may not be mandatory; but the Marks secured therein should be added to the aggregate marks for awarding the Division, after deducting the Pass Marks. (In other words, it should be introduced in the pattern of the Fourth Optional at the Higher Secondary stage).

(3) The posts of Music teacher or Visual Art Teacher, wherever existing, should be allowed to continue in the Government and non-Government (aided) High Schools.

(4) If additional posts cannot be provided for, the following course of action may be taken. Out of the four sanctioned posts of Trained Graduate teachers, presently two each are taken from the Arts faculty and Science faculty. It is suggested that one out of the two teachers of Arts faculty should be either a B. Mus (Music) Graduate or a B. Fin (Visual Arts) Graduate, who has obtained the said Degree from the University. It is to be noted that the methodology of teaching in the subjects of Music and Visual Arts involves close association of the *guru* and the *shishyas* and hence the course should be deemed to be incorporative of pedagogical training, ab initio.

(5) Vacancies in the posts of Trained Graduate Teachers occurring henceforward should be filled up keeping in view the guidelines specified supra.

(C) At the Higher Secondary (Plus two) Level :

(1) 'Music', 'Dance', 'Visual Art' and 'Creative Writing' should be introduced as Optional Subjects, and

(2) A student may also be permitted to offer 'Music' or 'Dance' or 'Visual Art' or 'Creative Writing' as a Fourth Optional Subject.

(3) The general courses should be revised to incorporate the cultural input.

(D) At the Degree (Plus Three) Level in General Colleges :

(1) 'Music', 'Dance', 'Visual Art' and 'Creative Writing' should be introduced as Optional Subjects, for which the University should frame the Regulations and Courses of studies, which may be opened in various colleges in a phased manner, and

(2) The general courses should be revised to incorporate the cultural input.

(E) The courses of studies in the Government Art and Crafts Colleges and the Utkal Sangeet Mahavidyalaya should be revised for qualitative upgradation.

(F) Post-Graduate Diploma Courses in Creative Writing and Translation should be introduced by the Universities. (A defunct course exists in Sambalpur University).

(G) Eminent Litterateurs, Artists and Traditional Gurus may be invited as Visiting Professors in Universities and Colleges and may be accepted for appointment as teachers in Universities, Colleges and Schools without insisting on formal institutional Degrees.

(H) Special courses on Folklore, Musicology, Art Appreciation, Museology, Archaeology, Archival Studies, Archaeological Engineering etc should be instituted by Universities.

(I) Significant works of creative writing should be accepted for award of Doctorate degree by Universities (such a system exists in Sambalpur University).

(J) Endeavour may be made to establish a University of Culture.

The Complete Man is a Cultural Man

7. In 'Phenomenology of Perception', Maurice Merleau-Ponty writes about the unity and interconnectedness of our senses of perception. Our experiencing the world involves a "tending towards the World" through our bodies and the unity of the senses should be understood in terms of "their never-ending integration into one knowing organism". As Merleau says, "the body is to be compared, not to a physical object but to a work of art". We mentioned at the outset what the Mahatma said about culture: "the quality of the soul". In body, mind and soul: culture is thus an essential ingredient of homo sapiens. Education aims at the making of a complete man; The Complete Man is a Cultural Man.

Paper presented and approved in the State Level Seminar held at Soochana Bhavan on September 30, 1995 on the eve of the completion of the 125th Birth Anniversary of Mahatma Gandhi.

*Courtesy : Department of Culture,
Government of Orissa*



Hon'ble Governor of Orissa Shri G. Ramanujam inaugurating the 125th Birth Anniversary of Mahatma Gandhi State Level Seminar at Soochana Bhavan on 30-9-1995.

Many Faces of Orissan Craft

Santosh Ranjan Das

Orissa, renowned through ages for its artistic monuments of superb architectural beauty and interest and dotted with innumerable holy religious shrines has developed crafts peculiar to this place and its traditions. Notwithstanding severe stress and strain, some of these handicrafts have lived through generations and undaunted by time have survived to offer a fair chance for survival. Stone and wood carving, applique work, patta painting, brass images, etc. alongwith others are such industries with their fixed concentration of labour and artisans.

They imbibed the village customs, personal care and appropriateness of function and utility in their product. These objects possessed a certain charm because they are made with a tremendous understanding of customs and manners, beliefs and practices, feelings and relationships. The items were never for the elementary purpose of marketing. Traditionally the craftsman himself was the designer of his item and received full emolument for his product. The introduction of alien concept of the designer as distinct from the craftsman destroyed the craftsman's natural response to good form. The traditional skills are still alive in many pockets of Orissa due to local clientele. It is due to the rites, rituals and festivals of everyday life, the crafts skills and traditions that the craft has survived today without any patronage or institutional support.

Religion has always influenced the mind of man—primitive or civilised, ancient or modern. Every community has poured its energy and wealth into building of temples to honour its gods. These magnificent monuments are testimonials to man's desire to worship the almighty. It is religion—man's relationship with his god—that has most inspired and stimulated the arts and has contributed to the flowering of civilisation and culture.

In Orissa daily rituals and forms of worship are an integral part of life, linked with every phase of man's existence from birth to death and even to life after death. So it is natural that

the ritual arts and crafts have played an important part in the socio-economic life of Oriyas since time immemorial.

Nature is closely linked to the life of the Oriya community. People in Orissa worship trees, flowers, fruits, birds, animals, the sun, the moon, which are the elements of nature. This is done in gratitude for the many benefits that are derived from them. This affinity and dependance finds expression in the works of Orissan craftsman.

Ritual arts and crafts are a fusion of the artistic and the utilitarian. They are made by men who have an inherent desire to adorn the dwelling place of God. In moulded clay, carved stone and wood, painted walls and floors, cast and hammered metal and spun and woven cotton and silk, rural artisans have produced artifacts of strength and beauty for use in rituals and celebrations.

It was myth, ritual and above all worship that played the dominant role in the creation of the great classical arts. Under royal patronage, craftsman from the villages built the great temples and carved out the great images of the Gods which are the hallmarks of their age.

The tradition of worshipping gods and goddesses with daily rituals and on festive occasions has had a large impact on Orissan rural life. Urbanisation has resulted in some sophistication being infused in the towns and cities. But in rural areas little changes have come as the people's needs remain the same. In the villages, the traditional life continues as it always has through the centuries and the art and craft have been consequently modelled.

The artifacts still highlight the myths and legends that have inspired them and are part of modern day Orissan ethos. It comprises sanctity, universality and an in-built symbolism. It is a sensitive sequel to man's progressive comprehension of the total reality of life. The stylistic evolution and sequences of the craft, its traditions and techniques have always been conducive to its expansion and enrichment. The emotional sensitivity of the craftsman is the expression of the collective experiences of society.

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Tarini Temple at Ghatgaon : Some Sociological Reflections

Dr. A. C. Sahu

The sacred complex of Goddess Tarini is situated at Ghatgaon in the district of Keonjhar. Ghatgaon is otherwise known as "Tarini Pitha", the living place of Goddess Tarini. The State Road No. 11 from Panikoili of Jajpur District to Keonjhar which links between N.H.-5 and N.H.-6 passes through Ghatgaon and the temple premises just touch the State Road.

The Goddess Maa Tarini has been worshipped at Ghatgaon since 1475 A.D. Historically speaking, Tarini was the Goddess of Kanchi State of South India. Govinda Bhanja, a disciplined and brave prince of Keonjhar who was commissioned as the Commander-in-Chief of the Army on behalf of Purusottam Dev to lead an expedition against Kanchi, is said to have brought Goddess Tarini from Kanchi to Keonjhar.

The Tarini Temple is an open temple free from wall structure. Initially the image of Tarini (a sacred stone piece) was worshipped in the lap of a tree surrounded by a dense forest. Now the outgrown tree and the divine piece of stone (Tarini) still exist what it was. The premises of Tarini temple is otherwise known as "Tarini Sal" and Tarini still enjoys the pride of being the local deity of Keonjhar district.

Rituals

Rituals observed in Tarini Temple are innumerable. Tarini has been worshipped by 'Dehury', a member of the tribal community since long. Most of the tribal rituals have been prescribed for the worship. According to a legend she was worshipped by "Ravan" in Cylone. Afterwards she came to South India by "Ramachandra" and finally to Ghatgaon of Orissa. Vishuba Samkranti, Asadhi Parva, Durga Puja and Raja Samkranti are the main festivals at Tarini Pitha. Fruits especially coconut and banana are offered to Tarini. Now a days, of course, varieties of sweets are also offered to the deity.

Management

Initially the king of Keonjhar was looking after the worship. Then a regional committee took charge of the Temple management. Since 1970 a Trustee Board has been entrusted the responsibility of the temple management. The Board consists of 7 members headed by the managing trustee which is normally approved by the Endowment Commissioner of Orissa. To assist them more than 50 paid employees are working in the Temple organisation.

The visit of pilgrims to Ghatgaon to see and worship Tarini is one of the special features of the temple. The number of such visitors is increasing day by day. From official sources it is learnt that more than 3,000 pilgrims come to Tarini Temple in a day as per a rough estimate.

The income aspect of the temple organisation is of vital dimension for sociological observations. As per the official source the income of the Tarini Temple has been increased from Rs. 12,000 in 1969-70 to 25 lakhs in 1994-95.

Tarini Temple because of its sound economic position plays the role of a funding agency for certain developmental and welfare programmes of the locality. It takes a special interest for the educational uplift of the locality and provides annual grants-in-aid to the local college and schools. For pilgrims and visitors to this holy place the temple organisation has constructed a lodging house for comfortable stay. The Temple has provided a modern building for the function of a nationalized bank (Bank of India) which is known as "Tarini Temple Branch". On different occasions literary functions and cultural meets are also held on behalf of the temple organisation. There is a market complex in the temple premises on behalf of the temple management.

From the economic point of view Tarini Temple plays the role of a financing institution. It has provided employment to a number of persons. More than 50 paid employees are working in the temple organisation. Besides more than 500 persons are engaged in different types of commercial activities in the form of shopkeepers and food processors in certain informal sector. Apart from these more than 100 people are engaged in preparing a special type of sweets made of coconuts.

Due to the blessings of Tarini, encouragement and contributions of temple management, a

number of schools and a degree college have come up in this small place. Thus, in this educationally backward locality the tribal population is no more deprived of getting higher education.

Transport and Communication

Since a huge floating population appear at Ghatgaon almost daily government is taking care of improving the transport and communication facilities to Ghatgaon. The number of private vehicles is also gradually increasing.

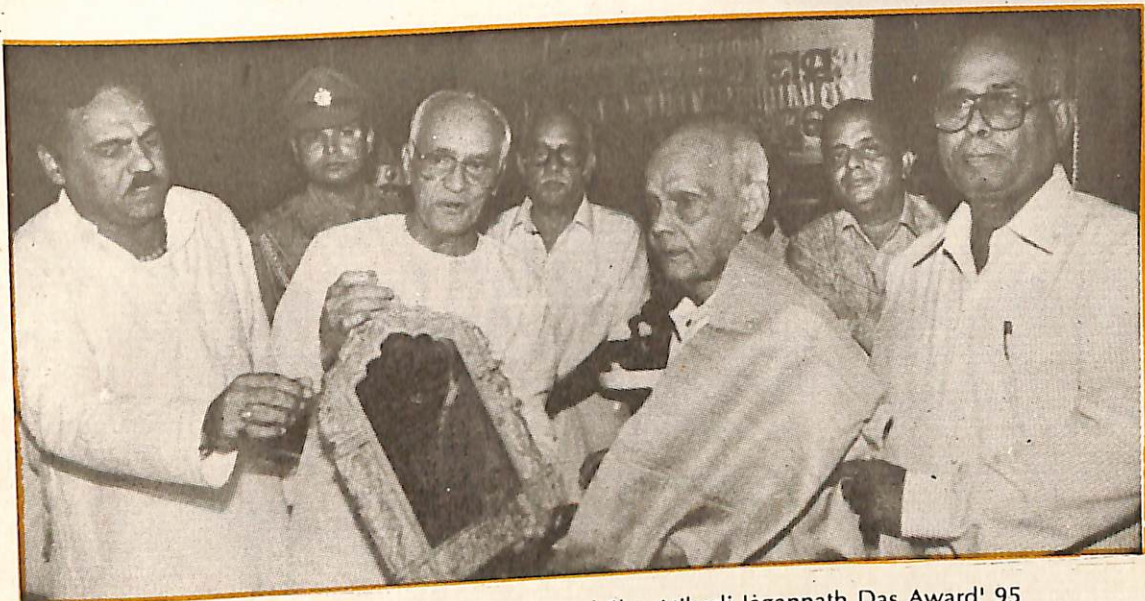
To conclude, sociologically speaking, Tarini Temple organisation has a tremendous impact on

changing the outlook of the place and of the people in various ways. A process of social mobilization is displayed among the local people. Moreover it is observed that Tarini Temple has a vital influence over the government machinery, power and politics. From the economic point of view Tarini Temple has brought certain major changes in employment sector in creating some opportunities for the local people.

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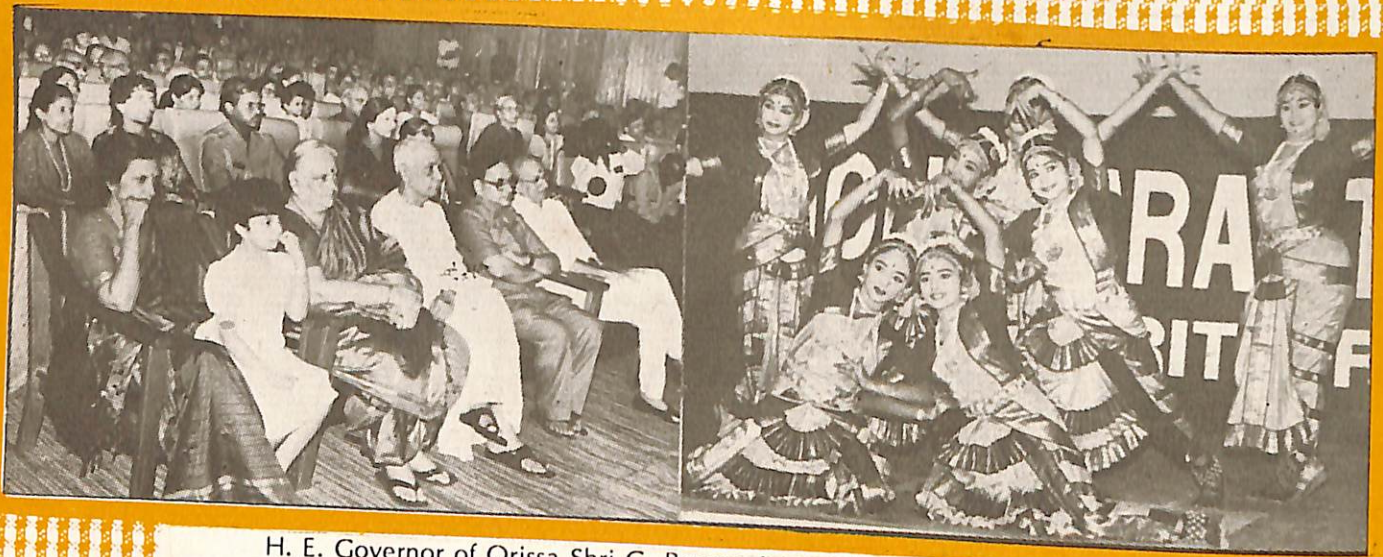
Chief Minister Shri J. B. Patnaik and Governor Shri G. Ramanujam speak at the 125th Birth Anniversary of Mahatma Gandhi at Assembly premises on 2nd October, 1995.



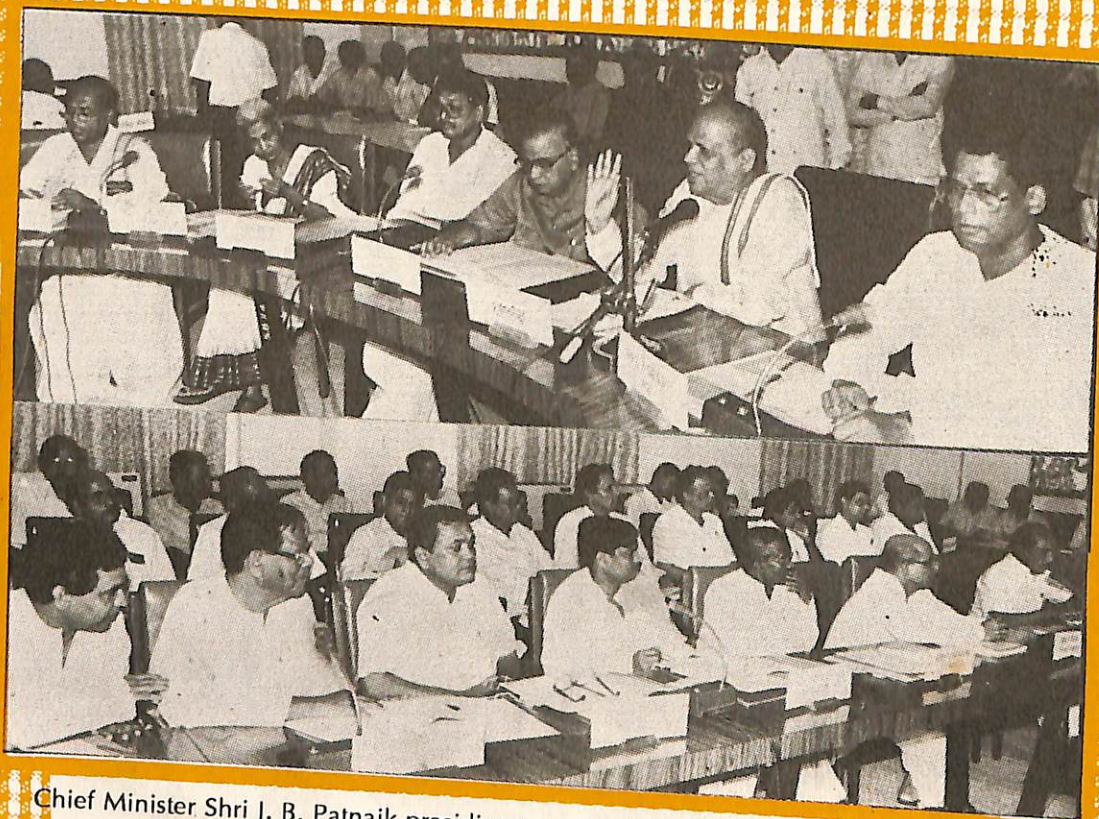
Hon'ble Governor Shri G. Ramanujam confers Atibadi Jägannath Das Award' 95 on the distinguished Oriya literary critic Dr. Natabar Samantray at a special celebration organised by Orissa Sahitya Akademi at Soochana Bhawan on 16-9-95.



Minister for culture Mr. Bhupinder Singh felicitating Mr. Bipra Ch. Mohanty, an eminent sculptor with Dharmapada Award organised by Orissa Lalit Kala Akademi on 20-9-95 at Soochana Bhawan.



H. E. Governor of Orissa Shri G. Ramanujam and Lady Governor Smt. G. R. Kannammal witness the Cultural Programme at Rabindra Mandap organised by Tamil Sangam, Bhubaneswar on 23-9-95.



Chief Minister Shri J. B. Patnaik presiding over the State Level Natural calamity meeting held at Secretariat Conference Hall on 23-9-95.